THE ORIGIN AND DEVELOPMENT OF THE STYLE

OF CHARLES M. DOUGHTY'S

TRAVELS IN ARABIA DESERTA

by

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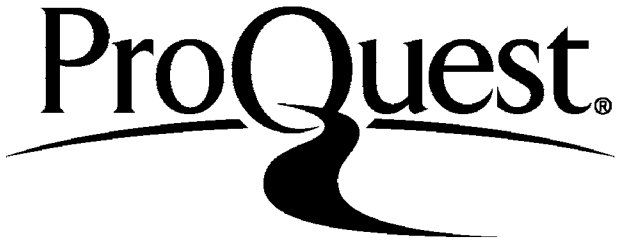

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CHAPTER I.

I N T R O D U C T I O N

In the year 1888 the Cambridge University Press published a two-volume work which had been eight years in preparation and which represented nearly two years of the most arduous physical hardship, two years of thirst, starvation, and tense humility before fanatic vilification. That book, Travels in Arabia Deserta, by Charles Montague Doughty, was not just another travel book. It is the travel book of that portion of the world between Damascus and Jidda, some 200,000 square miles as Doughty estimated,[1] largely desert waste, of sandstone and lava rock, peopled with nomads, whose starved lives were fed with the faith of Mohammed. This is the book which disclosed a kind of life previously little known to Europeans.[2]

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1. Charles M. Doughty, Travels in Arabia Deserta (Cambridge, 1888), II 542.
2. Other Europeans had travelled in Arabia, it is true, but none lived with nomad tribes as intimately as Doughty. In 1761-4 Carsten Niebuhr, sponsored by the Danish government, explored Arabia, chiefly the province of Yemen, and was in Jidda, on the coast of the Red Sea, at the end of 1762. A Spaniard, Badia y Lebbich, visited Jidda, Mecca, and Medina in 1807 and gave the first accurate description of the religious ceremonies there. John Lewis Burckhardt discovered the ancient Nabataean capital of Petra in 1812, and in 1814-15 travelled from Jidda westward to Mecca and Medina and there being taken very ill was forced to abandon his plan for exploration of the interior of Arabia and return to Yembo, on the coast. In 1835 Lt. J. R. Wellsted and Lt. C. Crittenden reached the interior of Hadhramant and found at Hisn Ghurah Mimaryite inscriptions. Eight years later Adolph von Wrede verified Wellsted's findings. Though reports of the Holy Cities of Arabia had come into Europe from the sixteenth century, it was not until the nineteenth that this portion of Arabia was

visited by a European with a definite scientific aim. In 1869 Joseph Halevy and Eduard Glaser collected inscriptions at Marib at the ruins of Maduint al-Nahas. Richard Burton, starting from Yembo in 1854, went by the eastern route to Medina and Mecca, then south. In 1877, commissioned by the Khedive of Egypt, he went to investigate the reports of gold deposits of Midian, in the northern part of the province, of Hejaz, about forty miles westward of Doughty's route. G. A. Wallin, a Dane, in 1845 preceded Doughty in the exploration of Jebel Shammar in northern Nejd, visiting Jauf and Hayil; and 1848 he revisited Hayil. An Italian Levantine, Carlo Guarmani, in 1851 visited Jauf and in 1864, in quest of horses for the French emperor, anticipated Doughty in travelling to Teyma, Kheybar, and Qasim. There has been some doubt expressed from time to time as to the authenticity of Guarmani's travels, but he has been supported by recent judgement [H. St. J. Philby and P. K. Hitti in "Arabia", Encyclopedia Britannica, 1946, II 171, write: 'The geographical results achieved by him were remarkable and to him belongs the credit of making the scientific cartography of central Arabia possible. His travels occasioned some scepticism but there is no reasonable doubt as to his general veracity, supported by compass-bearings which have not been shaken by subsequent work in the same field.' D. G. Hogarth's praise of Guarmani (Penetration of Arabia, pp. 269-70) is likewise high: 'The sobriety of his descriptions, and his evident familiarity with all things Arab, inspire the reader with great confidence in Guarmani, and support his evidence against that of others.... Long a student of Arab nomads, he shows a knowledge of Badawin tribes and sub-tribes almost on a par with Doughty's. His frequent passages through northern Nejd gave him a better idea of its orography than either of his predecessors [Wallin and Palgrave] possessed; and being provided with a good compass, he was able to take the direction of the various ranges with sufficient precision for rough charts to be made afterwards. Indeed Guarmani gives so many compass bearings and precise intervals in Jebal Shammar that he can claim the distinction not only of being the first to render scientific cartography of Central Arabia possible, but of having done more for the map-makers than any of his successors except Huber.' Mr. Douglas Carruthers in his introduction for the 1938 publication of Lady Capel-Cure's translation of Guarmani's Northern Nejd, a translation prepared for the Foreign Office in 1916, gives an

excellent argument for believing Guarmani's descriptions of Tama and Khaibar corresponds to the later descriptions by Doughty and Huber. By quoting the letter written by Doughty to Hogarth, 16th May, 1903, and printed in Hogarth's The Life of Charles M. Doughty (pp. 72-3), Mr. Carruthers shows Doughty's unreasonable and somewhat testy attitude towards Guarmani, who Doughty would not admit had preceded him to Khaibar. The concluding paragraph of that latter speaks for itself: 'You see I have little to go upon. My English impression of Italian work may be wrong but I should not expect an ordinary Italian of the sixties to be very exact in a statement of his wandering travels or perhaps to be quite above a slight bugia.'] William Gifford Palgrave's account of his visit to Jauf, Hayil, and Buraida in 1862-3 is, geographically speaking, little to be trusted, according to Mr. Philby, though he has been defended by Hogarth and Major R. E. Cheesman, and, so Hogarth says (cf. Penetration of Arabia, p. 249 and note), by Doughty himself. Thus very little of the territory which Doughty covered had been unvisited by Europeans; even Medáin Sâlih had been seen by a European, Ludovico da Varthema, of Bologna, in 1503.

It presented geographic and geological information, aneroid barometer readings, and maps which proved invaluable during the campaign in that part of the world during the war of 1914-18. It transcribed ancient Semitic inscriptions of the pre-Christian civilization of the desert city of Medain Salih, a stopping place on the Haj pilgrimage from Damascus to Mecca.[1] It recorded the life in the open desert and the

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1. These inscriptions were published earlier, in 1884, in Paris, under the title of Documents épigraphiques recueillis dans le nord de l'Arabie (Paris: Imprimerie Nationale). "Translations by French Semitic scholars accompanied the transcriptions. The inscriptions were published in 1884 to assure

(see page 4)

oasis towns in the fullness of hospitality and bitterness imposed by Mohammedanism upon the acknowledged Christian, the Nasrany;[2] a great part of that which the author saw, heard, and felt in those two desert years in his book. In addition to these records, geographic and geological, archaeological, and social, there is the record of personality, of the extraordinary individual that was Charles Doughty, a record instinct with the highest kind of courage,

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1. (continued)
their being accredited to Doughty, but in Travels in Arabia Deserta they are to be seen in their proper setting. Cf. Ernest Renan's comment in the preface of Documents épigraphiques: 'Ce que M. Doughty nous demandait, ce n'était pas une explication de ses inscriptions, mais une reproduction qui les mit sur-le-champ entre les mains des épigraphistes compétents. Nous nous sommes donc interdit un travail de commentaire qui eût inévitablement retardé le publication.' Op. cit., p. 2.

2. Many of the other explorers adopted disguises and assumed Mohammedanism in order to avoid trouble with the fanatic Arabs. Palgrave dressed as a native travelling doctor [see William Gifford Palgrave, Personal Narrative of a Year's Journey through Central and Eastern Arabia, p. 4, for an account of his outfit]; Burckhardt, who spoke Arabic fluently and had a masterly knowledge of the Koran, went as a Mohammedan traveller from India; Burton, an astonishingly good linguist, assumed several characters; that of a Persian Mirza, of a Dervish, of a Pathan educated in Rangoon as a doctor [cf. article on Burton in Dictionary of National Biography]. All three of these travellers professed Mohammedanism. Halévy, in his travels through Yemen, was attired as a rabbi from Jerusalem collecting alms for the Holy City [cf. Hayyim Habshash, Travels in Yemen (Jerusalem, 1941), p. 23, for a detailed description of Halévy's disguise].

the warmest humanity. From the complexity of the material the author emerges a unique individual. Almost without exception those who have admired the book look upon the man with reverence: they pay tribute to his humility, his beautiful austerity of spirit. Bernard Shaw has written more forcefully than most, of Doughty's inescapable greatness:

> There must have been something majestic or gigantic about the man that made him classic in himself. He was already a poet; for twice in his travel diary he explodes into half a page of prophetic rhapsody; and when he came home he spent the rest of his life in writing immense prophetic epics in blank verse of a Himalayan magnificence and natural eminence that would have made Milton gasp. Small wonder that when the knife was at his throat it got no farther; and when he arrived at the next oasis penniless and in rags, the rulers there clothed him and made those who had robbed him give him back their booty and repay him his stolen money to the last farthing. Englishmen who met him have described him to me as 'a mountain of a man'; and extant portraits bear them out as far as portraits can.[1]

The few portraits and scraps of description from those who knew Doughty, and they were not many, for he was a lonely man, bear out that which one cannot help reading between the lines of Arabia Deserta, which is his testament in

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1. Bernard Shaw, Back to Methusaleh (London, 1945), p. 268. Doughty's portrait done five years before his death and now in the National Portrait Gallery, a full-face in pastels by Eric Kennington, certainly has a markedly prophetic look about it. The full beard and somewhat gaunt features, the colour strangely purple (presumably from the two years of wind and sand and sun), are impressive.

prose as Mansoul is in poetry. In these latter days of endless self-searching on the part of the artist, the dignity of reticence is all but forgotten, and to find it anew in the work of a man whose feelings must have been a thousandfold stronger than those of the writers who now writhe their way through countless tortured revelations is a blessed experience. For this book is not, let it be said at once, a subjective analysis, though in those long desert days of heat and hunger, opportunity for introspection could not have been lacking. And yet, in the intricate web of descriptions of desert scenery and rock formation, of sheykhly hospitality and coffee-hall conversation, of ghrazzus and camels and smallpox vaccine, there is revealed, in the turn of phrase, the very suppression of comment, the personality of this nineteenth century explorer, who might with some truth be called the last of the Elizabethans. The comparatively few people who have read Travels in Arabia Deserta, if one is to judge from the reviews and appreciations following the appearance of its various editions, have found themselves in short time as one with the traveller and have come from the book impressed as much with the stature of the writer as with his breadth of experience.

Though the book deals with a part of the world which few Europeans will ever see, the remote life of the Arabian nomads becomes to the reader very real indeed. One reviewer records the common experience of the readers of Travels in Arabia Deserta:

> All unaware and unwarned, we strode into Arabia with Doughty with no more preparation than if we were going with a facile novelist for entertainment, to find ourselves at once among stark and strange words, lost in a wilderness of craggy and uncharted sentences, with bitter herbs for refreshment, and a sense over all of a courageous and penetrating mind who made it blazingly clear that if we did not like it we could go back, and if we went on we might survive if we could.[1]

It is not the fascination of timeless Arabia which effects this sense of real participation in the hardships of the desert. Exotic subject matter in itself cannot make a great travel book. If it could, every narrative of a conquest of the world's great snow-capped peaks would be sublime. But anyone who has read even half a dozen travel books knows that the most wonderful horizons of flaming colours become garish cardboard backdrops to adventurers who, like Mrs. Packletide who shot the tiger in Saki's story, are constantly thinking of the advantages they will have over the Loona Bimbertons back home when they return laden with spoils and anecdotes enough to be bores for the rest of their days. No, it is not Arabia in itself that explains the sublimity of Travels in Arabia Deserta. Doughty was able to write of his experiences in a manner which was peculiarly in accord with the life of which he was writing, or at least of that life as he saw it and wished us to see it.

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1. T, "Doughty", The Nation, XXVIII, 666.

Any attribution of Doughty's style in this book to the nature of the subject matter can be quickly invalidated by glancing at the writings of the other Arabian travellers, all of which are totally dissimilar to Doughty's work, though they too deal with Arabia. Mark Van Doren has indicated very briefly this great difference:

> The punctuation, the diction, the syntax [of Travels in Arabia Deserta], and the mind behind them conspire as we read to remove us thousands of miles and -- literally -- thousands of years from our accustomed selves. The other classics of Arabian travel, Burckhardt, Palgrave, Burton, Lady Anne Blunt, speak to us in rapid modern expository or narrative prose; and they are excellent. But after we have labored over the crowded and endless pages of Doughty, these others seem the thinnest journalism. We turn back to the first sentence of 'Arabia Deserta' and realize in a flash the secret of this heavy and slow music, this writing herein each sentence has gone through the torture of a separate birth.....[1]

It is very true that the first sentence, commented on by other critics[2] as well as by Mr. Van Doren, is fraught with magic, and of a very different kind from that of the pleasant pages of Eothen.

> A new voice hailed me of an old friend when, first returned from the Peninsula, I paced again in that long street of Damascus which is called Straight; and suddenly taking me wondering by the hand "Tell

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1. Mark Van Doren, "Arabia Deserta", The Nation (N. Y.), CXVII, 648.
2. Burton, in his review of Travels in Arabia Deserta in the Academy, 28 July, 1888, uses this sentence in illustration of Doughty's style, of which he makes this pronouncement: 'Whether Mr. Doughty is justified in adopting, for a prosaic récit de voyage, a style so archaic, so involved and at times so enigmatical, however fitted it may be for works of fiction and however pleasant for the reminiscences of days when England was not vulgarized and Americanized, the reader must judge for himself.'

> me (said he), since thou art here again in the peace and assurance of Ullah, and whilst we walk, as in the former spring as the garden of God, what moved thee, or how couldst thou take such journeys into the fanatic Arabic?[1]

The soft full rhythm transports us instantly to the bazaar of Damascus, and we, like the eager Desdemona at Othello's feet, will follow our traveller through all the harshness of that far-off burning world, half believing it is we ourselves who have conquered it. But the 'secret' of the style is not so rapidly bared as Mr. Van Doren assumes. It is a very complex style, composed of archaisms and innovations; it is at once a patchwork of fifteenth, sixteenth, and seventeenth century English words and phrases and Latin constructions, a completely new material woven by an artist who took as much delight in this execution as did his contemporary, William Morris, in the designing and weaving of beautiful tapestries. In the opening sentence, just quoted, for example, there will be found the antithesis of new and old; the participle taking introduced, as in Latin, dependent upon a subsequent pronoun, but in this English sentence unusual because of the preceding unrelated participial construction; the archaic second person singular; unusual modification of former by the, suggestive of Biblical

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1. Doughty, Travels in Arabia Deserta (Cambridge, 1888), I 1. Unless otherwise indicated, future references, abbreviated to A. D., will be to this edition.

phrasing [cf. Job viii.8]; and the series of short phrases of the quotation, presenting a pleasant scene, in peace and assurance of Ullah, new blossoming orchards, full of the sweet spring as the garden of God, and rising to the climax of fanatic Arabia. The sentence is deliberately calculated to arouse in us the sense of adventure, to banish everything of nineteenth-century Europe and open the gateway to the old yet unknown East.

The composition of Arabia Deserta was not one of languid achievement. No reader of it would discredit what Doughty has written in the introductory paragraph of the preface to the first edition:

> We set but a name upon the ship, that our hands have built (with incessant labour) in a decennium, in what day she is launched forth to the great water; and few words are needful in this place. The book is not milk for babes; it might be likened to a mirror, wherein is set forth faithfully some parcel of the soil of Arabia smelling of samn and camels.[1]

The 'decennium of labour', from Doughty's emergence from the desert to the publication of the book, in 1888, in reality is only part of the time he spent in preparing

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1. A. D. I v. This is faintly reminiscent of the warning of Luke Fox in the preface of his North-West Fox; or Fox from the North-West Passage (1636): "Gentle Reader, expect not here any florishing Phrases or Eloquent tearmes, for this child of mine, begot in the North-West's cold clime (where they breed no Schollers), is not able to digest the sweet milke of Rethorick, that's food for them." Miller Christy, The Voyages of Captain Luke Foxe of Hull and Captain Thomas James of Bristol, in search of a North-West Passage, in 1631-32, London; The Hakluyt Society, 1894, I 7.

Arabia Deserta; for the book as well as recording his Arabian travels puts into practice Doughty's theories on the reformation of the English language. His interest in language developed during his University days. After failing because of a speech impediment to qualify for the navy, he was privately tutored and matriculated in October, 1861, as a pensioner of Gonville and Caius College, Cambridge, where he read geology. But he found the college unwilling to let him work in his own way and so migrated in the autumn of 1863 to Downing College. Nine months of that year he spent in Norway studying the action of glaciers, the result of which study, a paper on the Jŏstedal-Brae glaciers, was read at the 1864 meeting of the British Association. The style of this fourteen-page geological study is not one of much literary value, the general effect being one of choppiness and strain, but there are indications that Doughty had by that time begun to have that feeling for root words and for effective phrasing which was to come into its full power in Arabia Deserta.[1] In December, 1865, he was placed second in the second class of the natural sciences tripos, and he returned to Caius and took his degree. The following summer his British Association paper was published. From the autumn of 1868 to the early winter of 1870 Doughty did a great deal of reading in the Bodleian and the British Museum

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1. See pp.254-6 for more detailed observation of "On the Jöstedal-Brae Glaciers in Norway".

in what seems to have been a strong desire to saturate himself in more virile periods of the English language than that in which he was living. D. G. Hogarth has appended to his biography of Doughty a list of the books which Doughty consulted at the Bodleian. They are obviously not the only books that Doughty read, but they are a reasonable basis for a study of what ingredients went into the making of Arabia Deserta, and as such I have used them in my study of the origin of the style of Doughty's travel book. It is impossible to say whether this early he conceived the idea of putting his reformed English to work in the writing of a travel book. I am inclined to think that in those two years between Cambridge and his European travels he had not yet formed any definite plan for combining the two interests.[1]

Reading alone did not season the man for strange deserts: the next six years took Doughty eastward across Europe, nearer and nearer to the parching sands, as though he were being moved by a high and stern destiny. In 1870 he was in Holland, and in 1871, Louvain and later Mentone. The next year he moved southward, first to Italy, then to Spain, Sicily, northern Africa, and, in the summer of 1873, back to Italy and then on to Greece. In February, 1874, he reached Acre and spent the summer and autumn wandering on foot through the Holy Land and Syria, after which he visited Egypt. Early

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1. The form of the early European notebooks, quoted by Hogarth, helps to support this idea, for they have none of the self-conscious rewording of the Arabian notebooks.

in 1875 he set out on a camel to journey through Sinai, coming in May to Maan and Petra.[1] There something odd happened which proved the spark which kindled Doughty's desire to explore Arabia:

> Lying in Wady Musa on the second night of the excursion he had caught talk among his insistent hosts of a place on the Pilgrim Road called Medain Salih, where were rock monuments. On the following day some peasant at Petra who, having noticed his arrival from the south, assumed that he must have seen what was on the Pilgrim Road, asked him if, indeed, the carved rocks at Medain Salih were not more wonderful than at Petra, and if they bore inscriptions and sculptures of birds. The idea of being first to see and record such wonders seems to have taken instant hold of Doughty's imagination; and when, once more at Maan, he heard in a coffee-house further talk of Medain Salih, and the Koranic legends of neighbouring Hejr, the idea became fixed in his mind. He was told that the place was but ten marches distant; and, since it lay on the hither side of sacred territory, a Nasrany might be suffered to go so far with the Pilgrim Caravan, and while awaiting its return, might see all the seven petrified cities of the accursed Beni Thamud. The cost of the journey, however, would strain his resources; he bethought him of his life-membership of the British Association, and then and there sent off a letter to its Council asking help not only for this project, but also for a geological exploration of Edom and Moab and especially of Wady Araba and the Dead Sea Basin.[2]

This plea proved unavailing, but discouragement on every side could not hold him back. He turned westward again, hoping to get some help from the Royal Geographical Society, to which he wrote from Vienna in September, 1875. When it became apparent to Doughty that these overtures had come to naught,

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1. Cf. D. G. Hogarth, The Life of Charles M. Doughty (London, 1928), pp. 1025, and the Dictionary of National Biography for a more detailed account of this wandering.

2. Hogarth, The Life of Charles M. Doughty, p. 25.

he returned forthwith to Damascus, dressed himself as an Arab Christian, and put himself in the hands of a tutor to learn Arabic. He adopted also a name to be used in the desert, Khalil.

> Used by all denominations which have Abraham to their father, whether in the flesh or in the spirit, and, therefore, not commonly given to Moslem children, this name was regarded by Doughty as a literal (i.e. consonantal) equivalent of his own praenomen in that Italian form under which he loved to hear it...[1]

In the early summer of 1876 he withdrew from Damascus to Bakrina, near Zebedani in anti-Lebanon, hardening himself for the desert, as Hogarth points out,

> by eschewing regular hours for food and sleep, and living on hard bread, raisins, and dates.[2]

And so, on the tenth of November, 1876, disappointed by the British Association and the Royal Geographical Society, discouraged by the Turkish officials in Damascus, and unaided by the English counsul, Doughty, henceforth Khalil, rode on a mule out of the southern gate of Damascus with the pilgrim caravan to Mecca.

With him Doughty took Thomas Hawkes Tanner's A Manual of the Practice of Medicine (London, Henry Renshaw, 1857. 3rd ed.,

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1. Ibid., p. 35. In a footnote on this page Hogarth says that this explanation was confirmed by Professor D. S. Margoliouth, who 'had it in conversation ~~with~~ from Doughty himself'.
2. Ibid. It is interesting to note that Burkhardt forced upon himself a similar hardening: 'He received his instructions at the end of January, 1809, and sailed for Malta on 2 March, after employing the six weeks' interval in attanding lectures on chemistry, astronomy, and medicine, in studying Arabic in London and Cambridge, and inuring himself to hardship by making long walks bareheaded, sleeping on the ground, and living on vegetables.' ('John Lewis Burckhardt', Dictionary of National Biography).

revised and improved)[1] and some simple medical equipment, quinine, laudanum, rhubarb, and smallpox vaccine, for he hoped to make his way through the desert by ministering to the needs of sickly Arabs, who, in turn, would supply him with the necessary food. He took also an aneroid barometer,[2] so that he might take readings two or three times daily and so bring back accurate information about the unknown land into which he was going, a thermometer, a pocket sextant, and, for the last extremity, a cavalry carbine. This was sensible equipment. So too, perhaps, were the two German scientific works on Arabia, Albrecht Zehme's Arabien und die Araber seit Hundert Jahren (Halle, 1875) and Aloys Sprenger's Die Alte Geographie Arabiens (Bern, 1875). But who else would have weighed himself down with a black-letter folio edition of Chaucer's Canterbury Tales?[3] It is a strange kind of

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1. Hogarth in his biography, p. 49, erroneously refers to this manual as Taverner's Practice of Medicine. This book was well chosen by Doughty. Cf. D.N.B. XIX, 362: 'Tanner was a voluminous and lucid writer upon many subjects of medical importance. His chief work was A Manual of the Practice of Medicine, 1st edit., 16 mo, 1854; the 7th edit., revised by (Sir) W. H. Broadbent, was issued in 2 vols. 8vo in 1875. This work had a very large sale both in England and America. It evinced careful observation of disease and sound views in its treatment.' Doughty's copy of Tanner's manual, together with the thirteen diaries and notebooks of the Arabian wanderings which were purchased from Doughty by a group of friends in 1922, is now in the Fitzwilliam Museum.
2. Now in the museum of the Royal Geographic Society.
3. The 1687 reprint of Speight's second edition (1602). This was given by Mrs. Doughty to Sir Sidney Cockerell, the chairman of the committee which purchased the notebooks at a time when Doughty was financially pressed. I have seen the book, bulky and curiously annotated with a series of noughts and crosses in Doughty's cramped hand. See D. G. Hogarth, The Life of Charles M. Doughty, facing p. 134, for a facsimile, reduced, of the first page of 'The Reeve's Tale' with Doughty's markings.
~~3. Charles M. Doughty, Travels in Arabia Deserta (London, 1921), I i.~~

explorer who will fix his mind not on the country he is about to penetrate but on the bygone days of that which he is leaving far behind. In the preface to the second edition of Travels in Arabia Deserta Doughty tells us his purpose in going into Arabia; and the incongruity of the Englishman clasping the bulky Chaucer to his bosom as he swayed on a camel in search of Semitic carvings of many years before Christ is not a laughing matter, at least not after one has read the work and seen the man.

Doughty was driven by three forces: one was the scientific spirit, looking for information about geology and archaeology; another was social, a desire to let the western world see a way of life, both good and bad, which was foreign to European civilization; and the last was purely literary, to write with the lost vigor of 'the Divine Muse of Spencer [sic] and Venerable Chaucer'.[1] It is probable, though no one now can ever prove it, that the compulsion to write powerful English was stronger in Doughty than the desires to find ancient inscriptions and pass on to the outside world Arabian customs and conversations. At any rate, Doughty's later work, notably The Dawn in Britain, indicated that he was inspired to an unusual degree by writing itself. The anonymous writer of one of Doughty's obituaries states rather well the extraordinary impulse he had to forge and temper a worthy English:

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1. Charles M. Doughty, Travels in Arabia Deserta (London, 1921), I i.

> Though Doughty was so great a traveller and so sure and sincere a revealer of the hidden things of human life, past and present, here and in strange lands, literature was always his ultimate aim. By this we mean that he always had before him the ideal of making the written word a source of creative power. He cared intensely for style--for the presentment of his thought. He gloried in the use of wonderful touches of rhetoric.... This was not merely an intuitive or unconscious process. Like other men of the first rank in every walk of life, he was quite aware of what he was doing. He hit his mark not by chance, or by tapping some blind source of latent energy, but by sheer skill and perseverance, by a deliberate aim. He felt for his native tongue as Milton did, and strove if possible to leave it even nobler than he found it; at any rate to maintain it in health, in vigour, and in wealth, long to live. He wanted to get English prose back to the nobility and inspiration of the Elizabethan Age.[1]

Though Doughty counted himself the disciple of Spenser and Chaucer, he cannot be regarded as an imitator, either of these masters of English or of lesser figures whose work also he studied. In the first place he made no effort to adopt the structure of the work of any of these writers: even The Dawn in Britain owes its shape rather to the general conception of the epic than to the romantic adaptation of Spenser's Faerie Queene. Secondly, Doughty had not the slavishness to try taking upon him another's spirit: more than one critic has remarked on the essential lack of sympathy between Doughty and Chaucer and Spenser.[2] Even though he took over individual words and phrases for his own use,

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1. Anon., 'C. M. Doughty', The Spectator, CXXXVI, 188.
2. See, for instance, Stuart P. Sherman, Men of Letters of the British Isles (New York, 1924), p. 54.

he is as far from being himself transformed as Medáin Sâlih is from merging with Canterbury.

> There are those who see, because of Doughty's own admission of Chaucer and Spenser as his masters, a quality here akin to them. But in this grave pilgrim struggling to an end that seems inevitable death, there is none of the frolic that ended in the landlord's feast. Here are no closet rhythms nor sensuous allusions, but speech of the desert man and camel-stink heavy on parched abused stomachs. His style comes nearer in homely imagery, in phrase inversion and ellipses, in harsh savagery, quickly changing to quiet gentleness, in exhilarated but joyless spirit, to the day when the writer's own race was nomadic like the 'Aarab' he depicts, the day when they sang of Beowulf.[1]

This is as superficial a description of Chaucer and Spenser as it is of Doughty. The 'frolic that ended in the landlord's feast' is only a small part of the Canterbury Tales, and 'closet rhythms and sensuous allusions' have little place in Spenser's poetry. Yet another critic finds Doughty's relationship to Spenser and Chaucer a merely superficial one, to Spenser 'little more than one of words, to Chaucer one of words and syntax'.[2]

But Chaucer and Spenser alone do not explain the style of Arabia Deserta. There is a host of other writers, chiefly Elizabethan and Jacobean, whose ghosts held converse with Doughty. There are travellers, dramatists, poets, and divines to be reckoned with. No one so far has attempted the obvious -- to go over Doughty's reading of those years when he labored to achieve a style, and to sort out the elements of the

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1. G. H. McMurry, 'The Soul of a Race', Literary Review, IV, 280.
2. Martin Armstrong, 'Charles Doughty', The North American Review, CCXIV, 260.

strange compound. Previous critics have been content to be baffled and have scribbled off such statements as

> his natural comrades in letters are many, and though they are all writers of an earlier age, it is not possible to affirm in any of them more than a general influence and a general, yet not intimate semblance.[1]

> The style of his great book is, as we have said, Elizabethan of the Elizabethans. Old words and constructions are moulded into the stateliest prose of our generation.[2]

and

> To match...the intellectual imaginative style of Doughty we must recur to an age when intellect and imagination were blended in English prose.[3]

or they have picked out, almost at random, one work which has influenced Doughty's style and have given it sole importance:

> The work that he studied most assiduously was Hakluyt's Voyages. Hence the antique style, which has been a stumbling block to many.[4]

And how are we to recondile John Middleton Murry's

> For him the magnificent efflorescence of the language of Shakespeare and Milton might never have been; hardly even the English Bible[5]

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1. John Freeman, 'Charles Montague Doughty', Bookman, LIX, 290.
2. Anon., 'The Epic of the Desert', The Spectator, C, 377.
3. Anon., 'The Travels and Poems of Charles Montagu Doughty', Edinburgh Review, CCVII, 512.
4. Anon., 'The Author of "Arabia Deserta". Doughty as Man and Writer', The Living Age, CCCXXVIII, 590.
5. John Middleton Murry, 'Mr. Doughty's Arabia', Athenaeum I 150.

with Oliver Elton's

> But we could hardly, without losing all sense of style, inure ourselves to Doughty's twisted grammar, with its violent inversions and ellipses. One saving and pervasive influence, however, is that of the Authorised Version.[1]

The effort to ascertain the extent of Doughty's debt to earlier writers and to explain his method of compounding the various elements to form his prose style is one which is worth making; for though it will not vindicate him from the charge of being difficult reading and cannot go very far in explaining the nature of the fundamental creative process, such a study can serve to show that archaisms can be brought to new life, that the search for the exact mode of expression need not reject quite dissimilar periods of writing, and that richness of style rests upon diligence. Rising as it does far above the level of style of the books of other travellers in a century when the exploration of remote places was seriously undertaken, Travels in Arabia Deserta, 'the achievement of a pure and deliberate art'[2], compels the effort of investigation.

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1. Oliver Elton, The English Muse (London, 1936), pp. 397-8.
2. Murray, op. cit., p. 328.

CHAPTER II.

DOUGHTY'S USE OF CAMDEN, MANDEVILLE, AND HAKLUYT

Whether Doughty between December, 1868, and January, 1870, the period during which he read in the Bodleian in an effort to recapture the vigor of Elizabethan expression, had in the back of his mind a plan to travel across Europe to the Near East and so down to Damascus and the desert, we do not know. He did not, at any rate, concentrate on travel books, so that it can probably be safely assumed that if the shadow of the idea was there, it was as yet only the shadow and not the substance. The odd thing is that, having read Travels in Arabia Deserta, one can find in these books Doughty pored over, not only similarities of vocabulary and phrasing (not, after all, astonishing, since the assimilation of Elizabethan expression was with him so conscious a process), but even similarities of idea. Just as one can see in some the theological tracts, sixteenth and seventeenth century, something like Doughty's interest in Semitic antiquity and in the Semitic cast of mind, an interest so strong that, as one reviewer has it,

> from no book ever written in English has there streamed so curious a torrent of light on the survivals and circumstances of Holy Writ or on the strange Semitic race whom God chose perhaps because none other would,[1]

so in the early travel books one sees counterparts to Doughty's feelings about preserving his integrity, even if it means

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1. S. L., 'Some Recent Books', Dublin Review, CLXXII, 300.

sacrificing physical comfort and perhaps endangering life itself.

> Two chiefly are the perils in Arabia, famine and the dreadful-faced harpy of their religion, a third is the rash weapon of every Ishmaelite robber. The traveller must be himself, in men's eyes, a man worthy to live under the bent of God's heaven, and were it without a religion: he is such who has a clean human heart and long-suffering under his bare shirt; it is enough, and though the way be full of harms, he may travel to the ends of the world.[1]

The quiet determination to go on into the unknown and the simple resignation to hunger, thirst, and agonized exhaustion which are characteristic of the Elizabethan adventures of Hakluyt's Voyages fill the pages of Arabia Deserta too. Perhaps I am wrong in thinking these qualities do not belong to all explorers; it may be that the more desperate the situation, the more they are demanded. But whether Doughty had the outlook of the early explorers or whether he shared the characteristics of a type,[2] the fact remains that Arabia Deserta betokens a mind peculiarly sympathetic both to the Elizabethan manner and to the Elizabethan mind itself.

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1. A.D., I 56.
2. Cf. D. G. Hogarth, The Penetration of Arabia (New York, 1904), p. 276: 'Therein [A.D.] one sees not so much particular scenes as types; even as, on reading Doughty's personal adventures, one feels him to be less an individual than a type of all his kind undergoing a certain trial of spirit. His book belongs to that rare and supreme class in which the author speaks not for himself but for all who might find themselves in like case.' Hogarth is here, however, speaking in a broader sense of Doughty, the typical human being rather than the typical explorer I am inclined to believe.

There are but three travel books in the Bodleian list of Doughty's reading: the second edition of William Camden's Description of Scotland (1695), an early eighteenth century edition of Mandeville, The Voiage and Travaile of Sir John Maundeville, Kt. Which treateth of the Way to Hierusalem; and of Marvayles of Inde, with other Islands and Countreyes (1727)[1], and Hakluyt's Principall Navigations, Voiages and Discoveries of the English Nation (1589). And there is little doubt that of the three Hakluyt[2] had by far the greatest influence on Doughty's style, an influence as great perhaps as that of Spenser and Chaucer.

Of the three Camden is the one who had least influence on the style of Arabia Deserta. Camden's phrases are of approximately the same length and have no startling variations in rhythm: the effect is one of an unusually clear legal language. Doughty takes over nothing of that style.

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1. This is an edition, the second, of MS Cotton Titus C. xvi (first printed in 1725). Of the three English versions, this, though it is lacking three leaves, has come to serve for the standard English text. According to Miss Greenwood (CHEL, II 83) it 'is the most vraisemblable, owing to the fulness of detail and the plausibility with which everything appears to be accounted for ...'

2. Miss Trenear, op. cit., p. 209, notes that Mrs. Doughty gave her the information that Doughty was a reader of Hakluyt. Apparently, then, he read it more than once, or at least over a period of years.

There is, however, one type of paragraph structure in Camden which might be noted. The following is an example:

> Also according to the Habitation of the People, Scotland is now divided into Highland-men and Lowland-men: These being more civil, use the English Language and Apparel; the other, which are rude and unruly, speak Irish, and go apparelled Irishlike. Out of this division the Borderers are excluded, because by reason of Peace shining now upon them on every side, by a blessed and happy Union, they are to be ranged and reckoned in the very heart and midst of the British Empire, as who begin to be wary of Wars, and to acquaint themselves with the delightful benefits of Peace.[1]

The same paragraph structure, moving from the juxtaposition of two unlikes to a kind of resolution, a resolution of simple profundity and emphasis, is to be found in several places in Arabia Deserta. The paragraph beginning, 'Wide is the diversity of the Semitic faiths' (II, 379) is a good example. Another such structure, this time the latter half of a long paragraph, which is a paragraph in itself, the break being indicated by a dash rather than by spacing, will be found on I, 273, beginning, 'It is always a melancholy fantasy of the upland Arabians...' Yet another (I, 554), 'The free negroes are commonly seen lusty and thriving...', contrasts the life of the negroes with that of the Arabs and adds to the simplicity of the resolution bitter irony.

But most of Doughty's resemblances to Camden are on a smaller scale than this. While Camden, for example, runs to a whole string of rhetorical clauses--

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1. William Camden, Description of Scotland (Edinburgh, 1695), pp. 2-3

> What a multitude of Sea-fowles, and especially of those Geese which are called Scouts and Soland-Geese, flock hither at their times (for by report, their Number is such, that in a clear day they take away the Suns Light,) what a sort of Fishes they bring (for as the Speech goeth, a hundred Garrison Soldiers that here lay for defence of the place, fed upon no other Meat but the fresh Fish that they brought in,) what a Quantity of Sticks and little Twigs they get together for the building of their Nests so that by their means the Inhabitants are abundantly provided of Feuel for their fire; what a mighty gain groweth by their Feathers and Oyl, the report thereof is so incredible that no man would scarcely believe it, but that had seen it.[1]

--Doughty rarely uses more than two together. The rhetorical clauses in I, 27 ('But where is the much stuff...Salt Valley bottoms!'), I, 35 ('But what was that old human kindred... whence ye were digged!"'), I, 405 ("We look out from every height...look for comfort?'), and II, 75-76 ('How pleasant then...wandering villages!) certainly owe more to the Bible than to Camden. A duplicate of the full pattern of Camden's sentence is not to be found in Doughty's writing: he prefers to obtain his repetitive effects in other ways.

Nor does he take over from Camden the participial appositive found in a sentence such as

> All the span between Sessions, being the times of Sowing and Harvest, is Vacation and Intermission of all Suites and Law Matters.[2]

In all eleven hundred odd pages of Arabia Deserta I have found only one sentence constructed on this pattern:

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1. Camden, op. cit., p. 34.
2. Ibid., p. 13.

> Those Shammar villagers, being no close dwellers at home as the Alowna, but riders in the deserts, to hire well-camels, must needs have such alliance in all the Beduin tribes about them.[1]

Even here the participial construction has a strong causal implication which makes it less a strict participial appositive than that of Camden's sentence. The search for this construction in Arabia Deserta reveals the significant fact that Doughty used very few present participial phrases, not more than a score to each volume, and very few appositives, about half as many as the participial phrases. The reason for the rare employment of construction of restatement is a simple one: Doughty's decennium of labour was to set forth his experiences with the most forceful economy. An appositive and a present participial phrase seldom present anything that could not have been incorporated in the original noun phrase. Hence the fact that the participial construction of Camden is lacking in Arabia Deserta is indicative of the fact that Doughty borrowed, with great discrimination, only those stylistic devices which would serve his purpose of combining strength with majesty in English prose.

The parenthesis Doughty makes free use of; indeed, there is hardly a page without two or three parentheses and brackets. It is not difficult to believe that this sentence of Camden, combining the parenthesis and the rhetorical question, was

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1. A. D., I 360.

pleasing to Doughty's ear:

> Beyond the Novantes, more inward,[1] by the River Glotta or Clyd, and farther still even to the very East-Sea, dwelt in times past the Damnii, in those countries, if I have any Judgment (for in things so far remote from our Remembrance, and in so thick a Mist of Obscurity, who can speak of Certainty?) which are now called Clydsdale, the Barony of Renfrew, Lennox, Stirlingshire, Monteith, and Fife.[2]

This philosophical intrusion of the writer is found in Arabia Deserta in sentences like these:

> Eve's grave is set out (for is she not called mother of mankind?) to almost as many paces at Jidda; to the oratory upon our great mother's navel, being more than the height of a tall cedar;-- her babes, at the birth, (saving her reverence) should be greater than elephants.[3]

> (A comparison with Burckhardt's description at Eve's grave makes clear Doughty's artistic reliance upon the parenthesis and rhetorical question.
> 'About two miles northward of the town Djidda, is shown the tomb of Howa (Eve), the mother of mankind; it is, so I was informed, a rude structure of stone, about four feet in length, two or three feet in height, and as many in breadth....')[4]

> The well-lining of rude stone courses, without mortar, is deeply scored, (who may look upon the like without emotion?) by the soft cords of many nomad generations.[5]

Camden's alliterative sentences have their parallels in Doughty's book: they are only occasional in Camden and seem there weakly archaic, whereas in Doughty they are almost constant and distinctly fresh. A comparison of the following

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1. Cf. Doughty's land-inward Nejd, I 235.
2. Camden, op. cit., p. 74.
3. A. D., I 388-389.
4. J. Burckhardt, Travels in Arabia (London, 1829), p. 13.
5. A. D., I 106.

sentences will bear this out:

> This Athol, that I may digress a little out of my way, is infamous for Witches and wicked Women; the Countrey, otherwise fertile enough, hath Valleys bespread with Forrests: namely, where that Wood Caledonia, dreadful to see, the sundry turnings and windings in and out therein, for the hideous horror of dark Shades, for the Burrows and Dens of Wild Bulls with thick Manes (whereof I made mention heretofore) extended it self in old time far and wide every way in these parts.[1]

and

> Sultry was that mid-day winter sun, glancing from the sand, and stagnant the air, under the sun-beaten monuments; those loathsome insects were swarming in the odour of the ancient sepulchres.[2]

Both passages make use of interlocking alliteration. The use of d, b, k, h, and w in Camden's sentence effects a sense of darkness, oppression, and some thing of horror, but the sounds are not sustained, and the effect is lost in the trailing non-alliterative conclusion. But the use of s, m, and n reproduces marvelously the disgusting buzzing of unclean insects in stagnant heat; the alliteration is climaxed by 'the odour of the ancient sepulchre': the sentence is an achievement of the most conscious artistry.

A comparison of the following two passages illustrates further the considerable difference of the two writers in their manner of description.

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1. Camden, op. cit., p. 192.
2. A. D., I 107.

> Westward towards Jordan lies Gilead, a land of noble aspect in these bald countries. How fresh to the sight and sweet to every sense are those woodland limestone hills, full of the balm-smelling pines and the tree-laurel sounding with the sobbing sweetness and the amorous wings of doves! in all paths are blissful fountains; the valley heads flow down healing to the eyes with veins of purest water. In that laurel-wold country are village ruins, and some yet inhabited. There the settler hews and burns forest as it were in some far woods of the New World: the few people are uncivil and brutish, not subject to any government.[1]
>
> Beyond Ross, Sutherland looketh toward the East Ocean, a Land more meet to breed Cattel, than to bear Corn; wherein there be Hills of White Marble, (a wonderful thing in this so cold a Climat) but of no use almost, considering excess in Building, and that vain ostentation of Riches, is not yet reached to these remote Regions.[2]

The passage from Arabia Deserta is more than description; it is emotional prose almost Swinburnian in exstacy. It is as though the very sound of 'Gilead' has transported the writer to a land fair beyond mortal experience, and yet, for all that rapture of 'balm-smelling pines', 'sobbing sweetness', 'amorous wings of doves', and 'veins of purest water' (far more than nectar a heavenly drink to one whose throat has been dry for endless days in the burning desert), he returns to earthbound things, to the uncouth people of that lovely world. But even here there is a depth of imagination; in the clause 'as it were in some far woods of the New World' we can see that Doughty has looked beyond the brutishness of these hewers of forests and has implied a charity for their savagery. Camden's description proceeds along the same lines, beginning

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1. A. D., I 17.
2. Camden, op. cit., p. 192.

with a brief statement of the natural beauties of the place and thence remarking on the chief characteristic of the people who inhabit it. Sutherland is admittedly not so evocative a word Gilead, but Hills of White Marble is a winged phrase: the imagination soars at the thought of mountains of pure marble (as Pater well knew when he wrote of 'the white cliffs of Carrara above the purple heath'), but Camden sends it trudging wearily along with 'a wonderful thing in this so cold a Climat'. Beyond the mere factual statement that Sutherland is cold, there is nothing to indicate that the author's senses were alert as he viewed this place; there is nothing so stimulating as the 'balm-smelling pines' and the clear coolness of the 'veins of pure water'. Lastly we catch a glimpse of the austerity of the inhabitants who will not build with their native marble. The note of approval of their righteous lives (there is no mention of the fact that a snug cottage is a good deal more comfortable than a marble mansion in such a climate) is obvious. Neither Doughty nor Camden has described scenery so that a painter having read it could reproduce it; both have passed a judgment on the people encountered; but Doughty alone has stirred the imagination.

It should be noted in passing that Camden's description of the cattle-stealers along the marches[1] leads one almost immediately to think of Doughty's ghrazzus. In point of fact there is no parallel passage, though the picture of the of the thieves lurking in the shadows[2] suggests that Doughty

1. Camden, op. cit., pp. 56-7
2. Ibid.

saw in the business the same kind of dark adventure that Camden did.

Much of Doughty's description of people comes indirectly through conversation and incident. But there are two one-paragraph descriptions, of the Solubba (I, 280-1) and of the Welad Aly (I, 16-7), which bear some resemblance to Camden's method of compressing much information into one paragraph. Camden's description of the highlanders[1] comprises remarks on their chief mental and physical characteristics, their attire, their manner of living, of fighting, and of maintaining justice. Similarly, we should know enough from the information of the single paragraphs of comprehensive observation to recognize the Solubba or the Welad Aly should we meet an encampment of them. How much about this tribe Doughty has compressed into one paragraph can be seen if one looks at Burckhardt's description of the same tribes (Notes on the Bedouin and Wahábís, pp. 8-9), which presents far fewer distinctive characteristics.

There is little doubt that Camden's description of "Argile" left a phrase in Doughty's memory, a phrase which meant shuddering horror by the end of the second Arabian year.

> The Country runneth out in length and breadth, all mangled with fishful Pools, and in some places with rising Mountains, very commodious for feeding of Cattel; in which also there range up and down wild Kine and red Deer; but along the Shore it is more unpleasant in sight, what with Rocks, and what with blackish barren Mountains.[2]

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1. Ibid., pp. 145-6.
2. Camden, op. cit., p. 137. The italics are mine.

Time and time again in the description of the Arabian mountains there is the double emphasis: on blackness and barrenness. First we see it in the description of Mount Seir:

> Further in our march we see the soil under our feet strangely bestrewed with lava, whose edge is marked upon the gravel-land as it were a drift which is come from the westward, where we see certain black vulcanic bergs. Here, and where we journeyed still for fifty more miles, Esau's land is a great barrenness of gravel stones.[1]

The blackness becomes intensified when Akaba is reached:

> Upon the left hand, the crags above are crusted with a blackish shale-stone, which is also fallen down to the foot, where the black shingles lie in heaps shining in the sun and burnished by the desert driving sand.[2]

The blackness is again borne in upon us when the Harra comes into sight:

> The loose sand soil is strewed with black vulcanic pebbles, which are certainly from the Harra. The hills fade away eastward, the country is rising. Westward, are seen now, behind the low border train of sandstone bergs, rank behind rank, some black peaks of a mighty black platform mountain, and this is the Harra.[3]

As the caravan draws near Médain Sâlih, glancing backward the traveller has another look at the now receding blackness of it:

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1. A. D., I 29. Cf. Lady Anne Blunt's impression of the same view, A Pilgrimage to Nejd (London, 1881), I 68: "It was a wonderful sight with its broken hills and strange chaotic wady's, all black with volcanic boulders, looking blacker still against the yellow morning sky." The horror of the blackness is not nearly so strong to her as it is to Doughty. When she leaves the Harra (p. 75) "the black wilderness had become like a nightmare with its horrible boulders and little tortuous paths, which prevented the camels from doing more than about two miles an hour." This is rather feminine shuddering in contrast with Doughty's feeling about "uncouth blackness."
2. Ibid., I 51-2
3. Ibid., p. 75.

> Westward is seen the immense mountain blackness, terrible and lowering, of the Harra.[1]

The ultimate horror which these mountain ranges inspired comes later, when Doughty is wandering in the lava country with the Moahib:

> We look out from every height, upon the Harra, over an iron desolation; what uncouth blackness and lifeless cumber of vulcanic matter!--an hard-set face of nature without a smile for ever, a wilderness of burning and rusty horror of unformed matter. What lonely life would not feel constraint of heart to trespass here! the barren heaven, the nightmare soil! where should he look for comfort?--There is a startled conscience within a man of his mesquin being, and profane, in presence of the divine stature of the elemental world!--this lion-like sleep of cosmognic forces, which is swallowed up the gnat of the soul within him,--that short motion and parasitical usurpation which is the weak accident of life in matter. Anâz appeared, riding as it were upon the rocky tempest, at twelve miles distance;--I despaired of coming thither, over so many vulcanic deeps and reefs of lavas, and long scalding reaches of basalt rolling stones.[2]

On the journey from Teyma to Hayil there are more mountains:

> This high and open plain,--3800 feet, is all strewed with shales as it were of iron-stone; but towards noon I saw we were come in a granite country, and we passed under a small basalt mountain, coal-black and shining. The crags rising from this soil were grey granite; Ibran, a blackish mountain appeared upon our horizon, some hours distant, ranging to the northward.[3]

But day after day, week after week of bleak mountainous stretches, far from dulling the perception, sharpens it. Doughty passes beyond the point where he sees in these strange

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1. Ibid., p. 83.
2. Ibid., I 405.
3. Ibid., p. 575.

desert mountains blackness and barrenness, a negation of life. He begins to see fantastic shapes in the blackness and, as one whose eyes have become accustomed to a half light, he distinguishes colors which at first were but part of a general greyness. If we look at the description of the Harra as Doughty sees it again, on the journey from Hâyil to Kheybar, we can see how sensitive he has become to desert scenery, with how much more kindly eyes he looks upon the 'blackish barren mountains':

> We were engaged in the horrid lava beds; and were very oftentimes at fault among sharp shelves, or finding before us precipitous places. The vulcanic field is a stony flood which has stiffened; only rolling heads, like horse-manes, of those slaggy waves ride and over-ride the rest; and as they are risen they stand petrified, many being sharply split lengthwise, and the hollow laps are partly fallen down in vast shells and in ruinous heaps as of massy masonry. The lava is not seldom wreathed as it were bunches of cords; the crests are seen also of sharp glassy lavas....That this soil was ever drowned with burning mineral, or of burning mountains, the Arab have no tradition. As we rode further I saw certain golden-red crags standing above the black horror of lavas; they were sandstone spires touched by the scattered beams of the morning sun. In the sheltered lava bottoms, where grow gum-acacias, we often startled gatta fowl ("sand-grouse"); they are dry-fleshed birds and not very good to eat, say the nomads. There is many times seen upon the lava fields a glistering under the sun as of distant water; it is but dry clay glazed over with salt.[1]

The nightmare beauty of the Harra this time is indeed remote from the country 'all mangled with fishful Pools'; the flashes

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1. A. D., II 71-2.

of golden-red and the few poor gum-acacias, however, do not go far to masking the 'blackish barren Mountains'.

Though Camden's vocabulary has many words in common with Doughty's, they are words found abundantly in the books Doughty read and cannot be assigned to the influence of any one writer. The suffix -wise (OED sb II, the free use of which is now only archaic) is among such words: Doughty uses it in many compounds (Arab-wise, I 142; arch-wise, I 324; Billi-wise, I 414; Beduin-wise, I 442, II 458, 512; comely-wise, I 610; cottage-wise, II 356; elbow-wise, I 497; half human wise, I 309; homely-wise, I 479; Nejd-wise, I 528; nomad-wise, II 494; nomadwise, II 356; ring-wise, II 309; rope-wise, II 492; sheet-wise, I 462; scale-wise, II 462; sip-wise, II 469; Teyma-wise, I 563; world-wise I 579; friendly-wise, II 507; double-seeing wise II 444, citizen wise, II 508; Abyssinian wise, II 533).[1] All in all, Camden is far from being a major source of the style of Travels in Arabia Deserta; the

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1. Those who like Gerard Manley Hopkins, dismiss Doughty summarily on the grounds of his affected archaisms, might be somewhat surprised to discover that there are archaic turns of speech found in the authors he read and admired which he did not seize upon for his own writing. This sentence from Camden, for example, with its sonorous concluding phrase, has no parallel in Arabia Deserta: 'Fife, a most goodly Country, wedged as it were between the two Arms of the Sea, Forth and Tau, shooteth out far into the East: This Land yieldeth plenty of Corn and Forrage, yea and of Pit Coals.' (op. cit., pp. 115-116) There is in all of Arabia Deserta only one appearance of the word yea ('"Yea, truly, O honourable kady, I struck at a serpent..."', II 194) and that in a considerably less rhetorical usage than

influence of Description of Scotland is slight, though I do not think it entirely lacking.

The resemblances of Travels in Arabia Deserta to Sir John Maundeville's The Voiage and Travaile of Sir John Maundeville, Kt. Which treateth of the Way to Hierusalem; and of Marveyles of Inde, with other Ilands and Countreyes are of more fundamental nature than those above discussed. Miss Treneer points out in her chapter on the rhythm and style of Travels in Arabia Deserta one of those resemblances: the manner of retelling fantastic stories. She cites a passage, II 166, of the unfortunate lions of fabulous Galla-land, a passage which, as she says 'might almost have come from that old entrancing book of matter-of-facet marvels'.[1] But since, for the most part, Doughty recounts things he himself experienced, that point of resemblance is not of first importance. What seems to me really remarkable

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(Continued from page 35)
Camden's: the Arabic wellah, which Doughty explains in his glossary as 'lit. By God, but it is come to signify verily, indeed', takes the place of yea in direct quotation (as 'Wellah, I say the Emir will send immediately to cut off thy head!', II 56, and 'We will pay for no medicines, the Arabs are poor folk; but here is my three reals--wellah, I would bring five and lay them down, so thou write me an nijab such as I desire...', I 258), but it does not occur in the expository writing.

1. Anne Treneer, Charles M. Doughty: A Study of his Prose and Verse (London, 1935), p. 127. Miss Treneer overlooks the description of the Beny Kelb, 'a tribe of human hounds', I 130, which is, even more than the tales of Galla-land, like Maundeville's fantastic facts.

is that there are so many sentiments in Maundeville which are echoed by Doughty more than five hundred years later.

Whether every English traveler sound of body and fair of skin is seized upon by the nomad Arabians as a desirable bridegroom cannot here be determined; that was the predicament of Maundeville (or rather of the imaginary traveller who wrote under that name) and of Doughty (more than once), and both express the same relief in finding their religious convictions strong enough to decline marriage with a Mohammedan.

> For I duelled with him as Soudyour in his Werres a gret while ayen the Bedoynes. And he wolde have maryed me fulle highely, to a gret Princes Doughtre, yif I wolde han forsaken my Lawe and my Beleve. But I thanke God, I had no wille to don it, for no thing, that he behighten me.[1]

Doughty, knowing the Arabians better than Maundeville, takes the proposal more lightly, for he is not in real danger; nevertheless the same firm integrity is apparent. One evening as he sat by the fire with Zeyd, his host offered him his choice of one of the sheykh's own wives, and Doughty parried the offer with:

> 'Would they needs marry me, then be it not with other men's wives which were contrary to our belief, but give me my pretty Rakhŷeh: this was Zeyd's sister's child, that came daily playing to our booth with her infant brothers.

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1. Sir John Maundeville, The Voiage and Travaile of Sir John Maundeville, Kt. (London, 1727), p. 41. This portion of Maundeville's book has for its principal sources William of Boldensele's account (1336) of his visit to the Holy Land (1332-3) and the history of the first crusade by Albert of Aix. George Frederic Warner in his article on Maundeville in DNB says (XII, 910) that Maundeville took his information about Mohammedanism and its Arabic formulae from William of Tripoli's Liber de Statu Sarcenorum (c1270).

Again and again the Arabs, husbands, fathers, brothers, and the women themselves, admiring his white skin, pressed marriage offers upon him. That faint amusement is not all Doughty felt at these proposals is apparent when in recounting how he turned down the offer of the young woman of Teyma he shows us how he silenced the pressing of the Teyâmena:

> When they said to me, "We have a liberty to take wives and to put them away, which is better than yours:" the answer was ready, "God gave to Adam one wife;" and they silently wondered in themselves that the Scriptures seemed to make against them.

This is the same firm Christian faith that Maundeville gave expression to.

In Maundeville's description of the desert is another sentiment which appears several times in Arabia Deserta: that if water could be supplied to the desert it could become a happier country.

> And wyteth wel, that the Rewme of Arabye is a fulle gret Contree; but there in is over moche Dysert. And no Man may dwelle there in the Desert, for defaute of Watre. For that Lond is alle gravelly and full of Sond. And it is drye and nothing fructuous; because that it hath no Moysture: and therfore is there so meche Desart. And yif it hadde Ryveres and Welles; and the Lond also were, as it is in other parties, it scholde be als fulle of Peple and als fulle enhabyted with Folk as in other places. For there is fulle gret Multitude of Peple, where as the Lond is enhabyted.[1]

Doughty goes beyond sentiment in this matter of water.

> I desired to leave them richer in water at Kheybar. Twenty paces wide of the strong Sefsáfa spring was a knot of tall rushes; there I hoped to find a new fountain of water.[2]

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1. Maundeville, op. cit., pp. 50-51.
2. A. D., II 197.

For three days he laboured with the negroes, and on the third day they

> struck a side vein, which increased the old current of water by half as much again,--a benefit for ever to the husbandmen of the valley.[1]

The rapture of a just man is in the sentence, two paragraphs further on:

> Oh what bliss to the thirsty soul is in that sweet light water, welling soft and warm as milk, [66° F.] from the rock![2]

As is to be expected, there is a great deal more detail in Doughty on the subject of water in the desert than there is in Maundeville, where the desert does not bulk so large.

The two writers are also agreed on the superiority of the camel over the horse in desert life.

> And yee may wel undirstonde, that be this Desert, no man may go on Hors back, be cause that there nys nouther Mete for Hors ne Watre to drynke. And for that cause, Men passen that Desert with Camelle. For the Camaylle fynt alle wey Mete in Trees and on Busshes, that he fedethe him with. And he may well faste from Drynk, 2 days or 3; and that may non Hors don.[3]

Doughty's acquaintance with the camel is naturally wider, as one knows merely by looking at the map of the hundreds of desert miles he traversed. His description of the camel eating casually on the journey is more sophisticated than Maundeville's:

> 'The long-necked camels snatch as we ride at these 'thorny boughs of sweet mimosa-like leaves. It is a

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1. Ibid., p. 198
2. Ibid.
3. Maundeville, op. cit., p. 70.

> wonder that the hard finger-long sharp spines should not stab the great soft pharynx!--thorns which will strike at once through their horny soles, and wound so cruelly the nomads' bare feet that I have known men long bedridden by such accidents. When I asked some Beduins of this, "The world, they answered, is full of the wonderful works of God! and the Lord hath made every creature to his proper livelihood. Yet if one will examine within the mouth when any camel is slaughtered, he will find a skin-substance, tender-like, but deep as your finger, and of such toughness that a thorn might not readily pierce it."[1]

Doughty's interest in the camel as an animal completely strange to the Englishman carries him to closer observation than Maundeville, (who, after all, may never actually have seen one), but both have the initial wonder.

> Drivers of camels must have their eyes continually upon the loaded beasts: for a camel coming to any sandy place is likely to fall on his knees to wallow there, and ease his itching skin;--and then all must go to wreck! They discern not their food by sight alone, but in smelling; also a camel will halt at any wite stone of bleached jella, as if it were some blanched bone,--which if they may find at anytime they take it up in their mouth, and champ somewhile with a melancholy air....[2]

Maundeville, too, was impressed by the sight of ancient monuments.

> ...and now also I schalle speke of an other thing, that is beyonde Babyloyne, above the Flode of Nyle, toward the Desert, betwene Affrik and Egypt: that is to seyn, of the Gerneres of Joseph, that he leet make, for to keep the Greynes for the perile of the dere Yeres. And thei ben made of Ston, fulle wel made of Masonnes craft: of the whiche two be merveylouse grete and hyë; and the tothere ne ben not so grete.. And every Gerner hathe a Yate, for to entre with inne, a lytille Hyghe from the Erthe. For the Lond is wasted and fallen, sithe the Gerneres were made. And with inne thei ben alle fulle

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1. A. D., I 379.
2. Ibid., II 465.

> of Serpentes. And aboven the Gerneres with outen, ben many scriptures of dyverse Langages. And sum Men seyn, that thei ben Sepultures of grete Lordes, that were somtyme; but that is not trewe: for alle the commoun rymour and speche is of alle the peple there, bothe fer and nere, that their ben the Garneres of Joseph.[1]

The sight of these tombs or storehouses or what ever, has stirred the traveler's imagination, but it has not made him stop to reflect on the raised thresholds and all they signify. If one compares this with Doughty's description of the monuments at Medáin Sâlih (I 104 ff.), one can see easily how far beyond Maundeville Doughty has gone: the driving force is a nineteenth century spirit of scientific inquiry. Maundeville, if he looked into the inner gloom at all, saw the serpents and took the rest for seen; Doughty cut off pieces of the mummy cloth to take back to England for chemical analysis.[2]

Maundeville saw in nomad some of the qualities Doughty sees, but only some.

> In that Desert duellen manye of Arrabyenes, that Men clepen Bedoynes and Ascopardes. And thei ben folke fulle of alle evylle Condiciouns. And thei have none houses, but Tentes, that thei maken of Skynnes of Bestes, as of Camaylles and of othere Bestes, that thei eten: and there benethe thei couchen hem and duellen, in Place, where thei may fynden Watre, as on the Rede See or elles where. For in that Desert is fulle gret default of Watre: and often time it fallethe, that where Men fynden Watre at o tyme in a Place, it faylethe another tyme. And for that skylle, thei make none Habitaciouns there. Theise folk, that I speke of, thei tylen nat the Lond, ne thei laboure noughte: for thei eaten no Bred, but yif it be ony, that duellen nyghe a gode Toun, that gon thidre and eten Bred som tyme. And thei rosten here

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1. Maundeville, op. cit., pp. 63-4. G. F. Warner, DNB XII, 910, attributes much of Maundeville's Egyptian information to the Historiae Orientis of Hetoum the Armenian (1307).
2. Cf. A. D., I 188, for the results of this analysis.

> Flesche and here Fische, upon the hote Stones ayenst the Sonne. And thei ben stronge men and wel fghtynge. And ther is so meche multytude of that folk, that thei ben withouten nombre. And their ne recchen of no thing, ne don not, but chacen aftre Bestes, to eten hem. And thei recchen no thing of here Lif: and therefore their dowten not the Sowdan, ne non othre Prince; but thei dar wel werre with hem, yif thei don ony thing that is grevance to hem. And thei han often tyme Werre with the Soudan; and nomely, that tyme that I was with him. And thei beren but o Scheld and o Spere, with outen other Arms. And thei wrappen here Hedes and here Necke, with a gret quantytee of white lynnen Clothe. And thei ben righte falonouse and foule, and of cursed kynde.[1]

Doughty is agreed in all of this some of the time, but, because he knew the Beduins far better than Maundeville (or the traveller from whom Maundeville borrowed his facts) did, and because he had a tolerance of modes of living not his own, he saw many admirable qualities in the Arab that escaped Maundeville. He speaks of "the Beduin cheerfulness"[2], of "mildness and forbearance in the household life",[3] but he makes it clear constantly that the weight of evil in the nomad character is heavy.

> These Ishmaelites have a natural musing conscience of the good and evil, more than other men; but none observe them less in all their dealings with mankind.[4]

Maundeville's feeling of repulsion at the "cursed kynde" is certainly repeated in Doughty's experience:

> To speak of the Arabs at the worst, in one word, the mouth of the Arabs is full of cursing and lies and prayers; their heart is a deceitful labyrinth.[5]

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1. Maundeville, op. cit., pp. 77-79.
2. A. D., I 217.
3. Ibid., p. 232.
4. Ibid., I 264.
5. Ibid., p. 266.

Less tenuous than this similarity of temperament between the two travellers is their common use of certain words and phrases. That the words are common to both writers cannot be pressed into an assertion that Doughty got them from Maundeville and not from other reading; for many of them are in wide use in periods in which Doughty read extensively. But without insistence on Maundeville as the only possible source for these words, their double existence can at least be noted.

Although Doughty does not use several archaic forms found throughout Mandeville[1] (clept, clepen, myghten, trow, trowen, withouten, aboven, eftsones, etc.), there are others which he apparently found attractive. Quick in the sense "alive", used frequently by Maundeville ("quykke thinges", p. 28; "byrde quyk and perfyt", p. 58; "buryen his Wife alle quyk", p. 234) is used in this sense by Doughty[2] ("taken up quick", I 76; "quick-spirited", II 80; and the related noun, "soles worn to the quick", II 471). Whoso, used throughout Maundeville, appears occasionally in Arabia Deserta ("...and whoso weddethe oftere than ones, here Children be Bastardis and geten in Synne", M., p. 23; "...in the Arabic counties, whoso enters a man's field or orchard is a guest of that ground, and the honest ownere will fill his hand, if there be any seasonable fruits", A. D., I 552); the use of this

1. The words discussed in this section and in similar sections of succeeding chapters are listed, with relevant information, in the appended glossary.
2. This is cited as one of Doughty's obsolete words by W. Taylor, 'Doughty's English' (Society for Pure English Tract 51, 1939), p. 31.

pronoun, it well be seen from these two examples, creates similar sentence rhythms. Nigh, a favorite word with Doughty, who used it over fifty times in Arabia Deserta, is used similarly by Maundeville ("This Ile is nyghe 800 Myle from Costantynoble", M. p. 32; "Our company, of nigh fifty persons", A. D., I 331; "nyghe besyde it", M. p. 52; "nigh before us", A. D., II 69; "nyghe to the Ryvere of Phison", M. p. 340; "nigh to Aneyza", A. D., II 407, 432). Leman (A. D., I 236) occurs several times in Maundeville (limman, p. 30; lemman, p. 30; limann, p. 87). Clout (A. D., I 108, 315) appears in Maundeville, p. 136. Sodden, meaning "stewed" (A. D., II 435) occurs p. 246. A parallel to Doughty's "stake pight in the ground" (II 465) is to be seen in Maundeville's "a Spere that is pighte in to the Erthe" (P. 221). Pismire (A. D., II 390) is used by Maundeville (pp. 365-366). Gobbets, a most expressive noun, used by Maundeville in the phrase "gobettes of the Flesche" (p. 374), is used by Doughty for pieces of pumpkin (I 152,554). Prick (A. D., I 312, II 468) occurs more than once in Maundeville ("pryken in alle that ever thei may", p. 293; "prykynge", p. 301). Had liever (A. D., I 89, 498) has its counterpart in "hadden lever to gon by Londe" (M. p. 152). Nesh (A. D., II 216), which Mr. Taylor lists as a dialect word,[1] is used by Maundeville ("...and the harde Erthe, and the Roche abyden Mountaynes, whan the Soft Erthe and tendre wax nessche, throghe the Water, and felle and

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1. Cf. Taylor, op. cit., p. 25.

becamen Valleyes", p. 368). Washen,[1] the obsolete participial adjective which Doughty uses in the phrase "washen hands" (I 197) is used by Maundeville (pp. 24,111), who uses many past participles in -*en* (*thonken*, p. 13; *wonten*, p. 13; *loven*, p. 16; etc.), a practice not generally followed by Doughty.[2] The obsolete adjective *dear-worth*, used by Doughty, I 533, for which the OED gives dates c888-c1422, occurs in Maundeville in the construction "it is right dereworthe" (p. 69). *List* (n.) in its obsolete meaning, "desire", occurs several times in *Arabia Deserta* (I 335, 465, II 368, 523, *passim*) and is found in Maundeville ("...men may entren at here one list", p. 60). *Well smelling*, now archaic, which Doughty uses at

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1. This occurs also in *Adam Cast Forth*, in the phrase 'washen paws'. The negative form of this adjective is Biblical (Matthew XV. 20, (to eat with unwashen hands defileth not aman'; Mark VII. 2, 'And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands...'; VII. 5, '...but eat bread with unwashen hands'.

2. Cf. H. W. Fowler, *A Dictionary of Modern English Usage* (Oxford, 1940), -en adjectives (p. 138): 'The only adjectives of this type still in ordinary natural use with the sense made of so-and-so are *earthen*, *flaxen*, *hempen*, *wheaten*, *wooden*, and *woolen*....Several others (*brazen*, *golden*, *leaden*, *leathern*, *oaken*, *oaten*, *silken*, *waxen*) can still be used in the original sense (made of brass, &c.) with a touch of archaism or for poetic effect, but not in everyday contexts....When well-meaning persons, thinking to do the language a service by restoring good old words to their rights, thrust them upon us in their literal sense where they are out of keeping, such patrons merely draw attention to their clients' apparent decrepitude--apparent only, for the words are hale and hearty, and will last long enough if only they are allowed to confine themselves to the jobs they have chosen."

I 97, Maundeville uses twice (pp. 62,258). The noun fathom, now used chiefly in measuring cordage, cable, and depth of water, used by Doughty at II 353 as a measure of calico, is used by Maundeville to measure the length of a "gret Dragoun, that is an hundred Fadme of lengthe" ((p. 28) and of serpents, that "ben wel a 4 Fadme gret or more" (p. 351). The obsolete verb do off, used by Doughty at II 468, "The well-mounted young gallants did off their gun-leathers", is to be found in Maundeville, p. 101, "...we diden off oure Schoon". The pleonastic from thence, used frequently by Doughty, has its place also in Maundeville ("And from thens, gon Men to the Cytee of Cesaire..."; and from thens Men gon to Babylone and to Cayre", etc.). Curiously enough, there are two instances where Doughty has used an obsolete word for a modern word preferred by the fourteenth century writer: bever,[1] used six times in Arabia Deserta (I 246,261,287,II 70,272,470), for which OED gives the latest instance 1451, was avoided by Maundeville, who had "gode Beverage and swete and norysshynge" (p. 171); sunsetting, occurring nine times in Arabia Deserta[2] was also shunned by Maundeville, whose gracious rhythm in "at the goynge downe of the Sonne, thei apperen no more" (p. 331) is certainly more felicitous than that of "but the most of them passed forth towards the sun-setting" (A. D., I 387).

There is less correspondence in the sentence structure

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1. Vide glossary.
2. Vide glossary.

of the two writers than in their vocabulary. Two characteristics of Maundeville's writing, constant use of and as an introductory conjunction, and lavish negative expressions, are of only occasional occurrence in Arabia Deserta. The following passage illustrates a use of and which is, if not archaic, at least affected in modern prose:

> And nouther manne, best, ne no thing that bereth lif in him, ne may not dyen in that See: and that hathe be preved manye tymes, be men that han dessirved to ben dede, that han ben cast there inne, and left there inne, 3 dayes or 4, and thei myghte never dye ther inne: for it resceyvethe no thing with inne him, that berethe life. And no man may drynken of the Watre, for bytternesse. And yif a man caste Iren there in, it wole flete abouen. And yif men caste a Fedre there in, it wole synke to the botme: and theise ben thinges ayenst kynde.[1]

Nowhere in Arabia Deserta is there such a concentration of and's, though there are two or three instances where and appears with greater frequency than in ordinary nineteenth century prose. On pp. 44-5, vol. I, there are four sentences, not consecutive but not widely separated, which begin somewhat artificially with and. I 336 shows the same scattered but artificial use of and. This passage shows greater concentration of and's, but the use is more natural than in the sentences above cited.

> "And if the Lord's singular grace save thy life to the end, yet what fruit shouldst thou have for all those great pains? Other men Jeopardy somewhat in hope of winning, but thou wilt adventure all, having no need." And some good hearts of them looked between kindness and wonder upon me, that born to the Frankish living, full of superfluity, I should carelessly think to endure the Aarab's suffering and barren life. And they said ...[2]

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1. Maundeville, op. cit., p. 122.
2. A. D., I 204.

It would be more reasonable, however, to attribute this feature of Doughty's style to a familiarity with the Bible. Of the thirty-one verses of the first chapter of Genesis (King James version), for example, only one sentence (the first) begins with a word other than and. (In the passage on II 314 the number of and's is, of course, not highly significant; since they occur in direct quotation the and's are likely to be reproduced nervousness on the part of the speaker, who here, indeed, is greatly disturbed at the thought of danger imminent to his friend:

> "And whilst we were in the way, if at any time I have displeased thee, forgive it me; and say hast thou found me a good rafik? Khalil, thou seest Boreyda! and today I am to leave thee in this place. And when thou art in any of their villages, say not, 'I (am) a Nasrany, ' for then they will utterly hate thee..."[1]

The free use of the negative, which persisted in English through the sixteenth century, and which the modern reader finds both naive and irritating to his mathematically trained mind, is to be found on almost every page of Maundeville.

> And therefore hathe White Thorn many Vertues: For he that berethe a Braunche on him thereoffe, no Thondre ne no maner of Tempest may dere him: ne in the Hows, that is inne, may non evylle Gost entre ne come into the place that is inne.[2]

> But the Sarazines ne tylen not no Vynes, ne thei drynken no Wyn.[3]

> But I thanke God, I had no wille to don it, for no thing, that he behighten me.[4]

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1. Ibid., II 314.
2. Maundeville, op. cit., pp. 16-17.
3. Ibid., p. 86.
4. Ibid., p. 41.

Doughty's infrequent superfluous negatives are tighter in their construction than these, and they demand a certain effort to untangle them.

> Their aching is less which are borne lying along in covered litters, although the long stooping camel's gait is never not very uneasy.[1]

Here is an artificial expression, an archaism that has little justification. The same cannot be said of the passage well peppered with negatives at I 197. It is a direct quotation, and the negatives reveal, as nothing else would do, the blunt simplicity of the outraged Arab:

> Shaking himself from the unwonted wet, he stamped mainly in his trooper's boots, and swore in Pilate's voice 'there should not a head of the sheep go lost, no! nor of the goats neither.'[2]

This is reminiscent of the language of Shakespeare's simple of heart.[3]

The stamp of Maundeville's book is not heavy on the pages of Arabia Deserta. Its archaisms are not uncommon ones; its turns of phrase are not arresting. Whether Doughty was drawn to the book by the subject matter or by the style we cannot determine. We are left wondering whether when he heard of the Beny Kelb he remembered the Anthropophagi and

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1. A. D., I 60.
2. Ibid., p. 197.
3. Cf. The Tempest, III. ii. 21-2, 'We'll not run, Monsieur Monster. Nor go neither.'; As You Like It, I.ii.30-1, 'But love no man in good earnest, not no further in sport neither than with safety of a pure blush thou mayst in honour come off again'; and especially Twelfth Night, IV.i.5-9, 'No I do not know you; nor I am not sent to you by my lady, to bid you come speak with her; nor your name is not Master Cesario; nor this is not my nose neither.'

thought the Arabian tale too merited the telling.[1]

But though Camden and Maundeville have contributed only a little to the formation of the style of Travels in Arabia Deserta, such is not the case with Richard Hakluyt's The Principall Navigations, Voiages, and Discoveries of the English nation, made by Sea or over Land, to the most remote and farthest distant Quarters of the earth at any time within the compasse of these 1500 yeeres, which Doughty read in the edition of 1589 in the Bodleian. Not only is much of Doughty's vocabulary, his phrasing, his sentence structure to be found in the pages of Hakluyt,[2] but in the tales of the English explorers of the sixteenth century is the same zest, the same fortitude, the same determined humility which is instinct in Arabia Deserta. One would like to know how great an impulse Hakluyt gave to Doughty to move eastward out of England, through Europe, to the eastern end of the Mediterranean, the Holy Land, and into the desert of Arabia. That he has taken

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1. Burckhardt, in his Notes on the Bedouins and Wahábís indicates either that he has not heard the legend or that he considers it too remote from fact to be worth the telling, for he dismisses the tribe simply with, "The Beni Kelb are described as being half-savage." (p. 244)
2. Though much of Hakluyt's material consists of the original accounts of voyages and travels, Hakluyt has done more than simply collect records. (CHEL, IV.85) is that 'Hakluyt was no doubt the editor as well as the collector of these records. Amid all their variety and diversity of qualities and merits, it is possible to discern a certain unity and the influence of an individuality.'

over so many elements of style of the Elizabethan work is at least some indication of the impression it made upon him; perhaps it is not too fanciful to assume that something happened to Doughty as he read Hakluyt which was similar to the experience that Hakluyt himself tells us of, in the dedication of the book to Sir Francis Walshingham, when, as a boy, one of the Queen's scholars at Westminster, he went to visit a cousin at the Middle Temple and was shown a 'universal Mappe':

> From the Mappe he brought me to the Bible, and turning to the 107 Psalme, directed mee to the 23 and 24 verses, where I read, that they which go down to the sea in ships, and occupy by the great water, they see the works of the Lord, and his woonders in the deep, etc. Which words of the Prophet to-gether with my cousins discourse (things of high and rare delight to my yong nature) tooke in me so deepe an impression, that I constantly resolved, if ever I were preferred to the University, where better time, and more convenient place might be ministred for these studies, I would by God's assistance prosecute that knowledge and kinde of literature, the doores whereof (after a sort) were so happily opened before me.[1]

As in Maundeville, there is a certain affinity of subject matter in Hakluyt, since some of the boyages take Englishmen to Jerusalem, Damascus, and beyond. This excerpt, from "The voyage of M. John Eldred to Tripolis in Syria by sea, and from thence by land and river to Babylon and Balsara" shows, for example, that traveling conditions had changed very little in three hundred years, the sixteenth century provisions, in-

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1. Richard Hakluyt, The Principall Navigations, Voiages and Discoveries of the English nation (London, 1589).

deed, being somewhat better than Doughty's:

> ...we with all other sortes of merchants bought us camels, hired us men to lode and drive them, furnished our selves with rice, butter, bisket, honie made of Dates, Onions, and Dates: and every merchaunt bought a proportion of live muttons, and hired certaince shepeheards to drive them with us: we also bought us tentes to lie in, and to put our goods under, and in this our Caravan were foure thousand Camels laden with spices and other rich merchandises. These Camels will live very well two or three dayes without water: their feeding is on Thistles, Wormewood, Magdalene and other strong weedes which they find upon the way. The government and deciding of all quarrels and duties to be paied, the whole Caravan committeth to one speciall rich merchant of the company, of whose honestie they conceive best. In passing from Babylon to Aleppo, we spent fortie dayes, travailing twentie and foure and twentie miles a day, resting our selves commonly from two of the clocke in the afternoone, untill three in the morning, at which time we begin to take our journey.[1]

These travelers, as Doughty and his companions, break camp in the early hours of the morning in order to avoid moving in the heat of the mid-day sun.[2] And the wormwood here mentioned was the pasture of the Beduins' goats, whose milk was consequently so bitter that it was difficult for the Englishman to drink.[3] These same Elizabethans, though they journeyed as merchants, not as archaeologists, had eyes for ancient ruins:

> In this pace which we crossed over, stood the olde mightie citie of Bably, many olde ruines whereof are easilie to be seene by day light, which I John Eldred have often beheld, at my good leasure, having made three voyages betweene the New citie of Babylon and Aleppo over this desert. Here also are yet standing the ruines of the olde tower of Babell, which being upon a plaine ground seemeth a farre off very great, but the neerer you come to it, the lesser and

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1. Ibid., p. 233.
2. Cf. the departure of the Haj, at three and a half hours after midnight, A. D., I 50.
3. Cf. A. D., II 280.

> lesser it appereth: sundry times I have gone thither to see it, and found the remnants yet standing above a quarter of a mile in compasse, and almost as high as the stone worke of Paules steeple in London, but it sheweth much bigger. The brickes remaining in this most auncient monument be halfe a yard thicke, and three quarters of a yard long, being dried in the Sunne onely, and betweene every corse of brickes there lieth a course of mattes made of canes, which remaine sounde and not perished, as though they had beene layed within one yeere.[1]

There is in these accounts of sixteenth-century voyagers, a curious mixture of hard-headed shrewdness and unworldly simplicity, of the sort which Maundeville had. It is not at all difficult to see the reason for these three items, for example, in the 'Ordinances, instructions, and advertisements of and for the direction of the intended voyage for Cathaye, compiled, made, and delivered by the right worshipfull M. Sebastian Cabota, Esquier, governour of the mysterie and companie of the Marchants adventurers for the discoveries of Regions, Dominions, Island and places unknowen, the 9. day of May, in the yere of our Lord God 1553':

> 22. Item not to disclose to any nation, the state of our religion, but to passe it over in silence, without any declaration of it, seeming to beare with such lawes, and rites, as the place hath, where you shall arrive.[2]
>
> 26. Item every nation and region is to be considered advisedly, and not to provoke them by any disdaine, laughing contempt, or such like, but to use them with prudent circumspection, with all gentleness, and curtesie, and not to tary long in one place, untill you shall have attained the most worth place that may be found, in such sort, as you may returne with victuals sufficient, prosperously.

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1. Hakluyt, op. cit., p. 232.
2. Hakluyt, op. cit., p. 261. This wise decision is in direct contrast to Doughty's disposition.

> 27. Item the manes of the people of every Island, are to be taken in writing, with the commoditees, and incommodities of the same, and what things they are most desirous of, and what they have in hils, mountaines, streames, or rivers, in, or under the earth.[1]

But that the desire for gold blinded all these merchant adventurers' eyes to their obligations as Christians can be disproved easily by this passage, of a quite different character from the instruction cited above:

> Then hee the Sophie reasoned with me much of religion, demaunding whether I were a Gower, that is to say, an unbeliever or a Muselman, that is of Mahomets lawe. Unto whom I answered, that I was neither unbeleever nor Mahometan, but a Christian. That is that sayd hee unto the king of Georgians sonne, who being a Christian was fled unto the sayd Sophie, and hee answered that a Christian was he that beleeveth in Jesus Christus, affirming him to bee the sonne of God, and the greatest prophet: Doest thou beleeve so sayd the Sophie unto me: Yea that I doe, sayd I: Oh thou unbeleever sayd he, we have no neede to have friendship with the unbeleevers, and so willed mee to depart.[2]

M. Anthonie Jenkinson too wears the magic cloak of fearless integrity.

But the unimpassioned observation of the Mohammedan at prayer from "The first voyage into Persia made by M. Thomas Banister, and M. Jeffrey Ducket Agents for the Moscovie companie, begun from England in the yeere 1568, and continuing to the yeere 1574 following"

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1. Ibid., p. 263. It is interesting to note that Doughty has followed the instructions of item 27, though he did so for a different reason from that of Cabot's company. The pages of the desert notebooks are frequently filled with lists of nomad tribes, and the maps record the other information.
2. Hakluyt, op. cit., pp. 370-1. Cf. Doughty's experience in Kheybar, A. D., II 80-1.

> Every morning they use to worship God, Maumet, and mortus Ali, and in praying turne themselves toward the South, because Mecha lieth that way from them. When they be in travaile on the way, many of them will (as soone as the Sunne riseth) light from their horses, turning themselves to the South, and will laye their gownes before them, with their swordes and beades, and so standing upright, worship to the South: And many times in their prayers kneele downe and kisse their beades, or somewhat els that lieth before them.[1]

For unrelieved scorn and contempt there are few passages in Arabia Deserta to equal that depicting prayers on the Haj:

> But it is a wonder to hear these poor foreigners, how they mouthe it, to say their prayer in the canonical strange speech, and only their clerkish men can tell what![2]

There is in Hakluyt no parallel for this contemptuous description, though in the same voyage which contains the description of Mohammedan prayers is a note of amusement not very different from Doughty's:

> One thing somewhat strange I thought good in this place to remember, that whereas hee purposed to send a great summe of money to Mecca in Arabia, for an offering to Mahomet their Prophet, he would not send any money or coine of his owne, but sent to the English merchants to exchange his coyne for theirs, according to the value of it, yeelding this reason for the same, that the money of the merchaunts was gotten by good meanes, and with good consciences, and was therefore woorthie to bee made an oblation to their holy prophet, but his owne money was rather gotten by fraud, oppression, and unhonest meanes, and therefore was not fit to serve for so holie a use.[3]

Both Doughty and the Elizabethans have the same delight of the thirsty and starved traveler in coming upon a place which for its mere sufficiency of food and water seems a

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1. Hakluyt, op. cit., p. 424.
2. A. D., I 68.
3. Hakluyt, op. cit., p. 420.

veritable paradise.

> Delightful now was the green sight of Teyma, the haven of our desert; we approached the tall island of palms, enclosed by long clay orchard-walls, fortified with high towers....We entered between grey orchard walls, overlaid with blossoming boughs of plum trees; of how much amorous contentment to our parched eyes![1]

> Fruit-trees, not to usurp the room of the food-palm, they plant beside their irrigating channels; the plum, the pomegranate, the great citron, the sweet and sour lemons: the vine is seen at most of their wells, a great trellis plant, overspreading the long enclosed walk of the draft camels with delicious shadows.[2]

The fruitfulness of Teyma to Doughty's 'parched eyes' is very nearly the same as that of the island of S. Helena, in the West Indies, to the Elizabethan sailors who were weary of the sea:

> The same day about two or three of the clocks in the afternoone wee went on shore, where wee found a marveilous faire and pleasant valley....
>
> There are two houses adjoyning to the Church, on each side one, which serve for kitchins in dresse meate in, with necessary roomes and houses of office: the coverings of the said houses are made flat, whereon is planted a very faire vine, and through both the saide houses runneth a very good and holesome streame of fresh water.
>
> There is also right over against the saide Church a faire causey[3] made up with stones reaching unto a valley by the seaside, in which valley is planted a garden wherein grow great store of pompions and melons....

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1. A. D., I 285.
2. A. D., I 293-4. A glance at H. St. J. Philby's description of the garden of the Imam 'Abdul Rahman (Arabia of the Wahábis, pp. 24-25) will show how much closer Doughty is to Hakluyt that to modern prose in this respect. Philby speaks of the vine-trellis as "a lovely sight with its great stalactites of grapes hanging down in the deep shade of its tangled leaves"; the simplicity and emphasis of Doughty, and Hakluyt is lacking here.
3. Taylor, op. cit., p. 30, points out Doughty's use of causey (I 26) as archaic but suggests no possible source.

> This valley is the fairest and largest lowe plot in all the yland, and it is marveilous sweete and pleasant, and planted in every place either with fruite trees, or with herbes. There are fig trees, which beare fruit continually, and marveilous plentifully: for on every tree you shal have blossoms, greene figs, and ripe figs, all at ones: and it is so all the yere long: the reason is that the yland standeth so neere the sunne. There be also great store of lymon trees, orange trees, pomegranate trees, pomecitron trees, date trees, which beare fruite as the fig trees do, and are planted carefully and very artificially with very pleasant walkes under and betweene them, and the saide walkes bee overshadowed with the leaves of the trees: and in every voyde place is planted parceley, sorell, basill, fenell, annis seede, mustard seede, radishes, and many speciall good hearbes: and the fresh water brooke[1] runneth through divers places of this orchard, and may with very small paines be made to water any one tree in the valley.[2]

If Doughty follows the Elizabethan in his description of the fresh beauty of orchards and gardens, he follows also in the brevity with which he brings to a close a remarkable account of prolonged physical and mental strain. The concluding paragraph of Arabia Deserta affords every opportunity for recapitulation and philosophical reflection on trials and dangers past; yet Doughty makes of it one simple sentence only:

> On the morrow I was called to the open hospitality of the British Consulate.[3]

'The voyage intended towards China, wherein M. Edward Fenton was appointed Generall: Written by M. Luke Ward his Vice-admiral, and Captaine of the Edward Bonaventure, begun Anno

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1. This is possibly another instance of what Taylor, op. cit., p. 40, calls the 'rare Biblical and beautiful water-brook'. Cf. Doughty's use, I 35.
2. Hakluyt, op. cit., p. . (The same passage is to be found in Purchas, II 183.)
3. A. D., II 539.

Dom. 1582', far from being a pleasure trip, was attended with many misadventures: the sailors were made very sick by some strange fruit of the South American forest; the meal brought from England 'was decayed and naught'; the Spanish fleet was encountered at the Straits of Magellan; one man died 'from a hurt; who departed very godly', another, 'who bad bene weake and sicke of the bloodie flixe 6. dayes', and a third, having the night before broken up the hold, and 'stoolne wine, and drunken himselfe drunke, being taken in the roome, lept overbord out of the beake head and so drowned himselfe', and five more were slain and others hurt by Indians who rushed treacherously upon them as they were filling barricos with fresh water. This is the last entry in the log:

> The 31. I wrought abord all day, and put our ship, and things in order: afternoone I having pitie of some poore men of Milbrooke, which were robbed the night before by a pirate named Purser, which rid in Cawson bay, I consented to goe out with the Edward in company of a small shippe which they had furnished to bee their Master, so about five of the clocke in the afternoone, came a hundredth men of theirs abord of mee: About twelve a clocke wee set saile, and by three afore day wee were gotten to the windwards of him, then hee set saile, and went hence to the Eastwards, and outsailed us, because our consort would not come neere him: after a small chase which we gave him to no effect, wee returned into our old road, and there moared the ship about nine of the clocke in the forenoone, and hence went all the Milbrooke men againe ashore from mee. And thus I ended a troublesome voyage.[1]

An even more hazardous voyage, with misfortune of more than one kind, was 'the voyage treuly discoursed, made by sir Francis Drake, and sir John Hawkins, chiefly pretended for

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1. Hakluyt, loc. cit., [XI, 202]

some speciall service on the Islands and maine of the West Indies, with sixe of the Queenes ships, and 21 other shippes and barkes, containing 2500 men and boyes, in the yeare 1595. In which voyage both the foresayd knights died by sicknesse', which concludes in this quiet, matter-of-fact manner:

> On sunday the 19 by two of the clocke in the afternoone we had made 20 leagues an East way: and then the winde came up a good gale at Northwest, and so Northeast with a flowne sheete we made the best way we could: but being dispersed by bad weather we arrived about the beginning of May in the West parts of England. And the last ships which came in together to Plimmouth were the Defiance, the Garland, the Adventure, and the Phenix.[1]

These are words which, in their bare simplicity, as no elaboration ever could, bespeak exhaustion and the greatest thankfulness for a safe return home. The British consulate at Jidda was for Doughty what Plymouth was for the writer of the above; the dramatic effectiveness of the simple conclusion cannot have escaped Doughty's attention, whether he chose consciously or unconsciously to reproduce it at the end of the account of his travels.

As for the correspondence of the vocabulary of Travels in Arabia Deserta to that of Hakluyt's Voyages, the same thing is to be observed as in Maundeville: there are a good many words, obsolete and archaic, used by Doughty, which are of frequent occurrence in Hakluyt since they are in very general use in the sixteenth century. These include albeit, betwixt, durst, thither, wist, whereof, and the pleonastic from thence. More

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1. Hakluyt, loc. cit., [X, 245]

significant are the words of infrequent occurrence in Hakluyt. The noun scarlet in 'two shillings upon every scarlate and every cloth died in graine'[1] is possibly the same word as that used by Doughty in 'with his mantle of scarlet fine' (I 556) (thought the phrase in which scarlet is here set seems to be borrowed from a ballad rather than from a merchants' charter). Doughty's wadmel ('Girded they are in wadmel coats', I 59), an obsolete term for a coarse woollen stuff, is listed as one 'of the commodities of Spaine and of Flanders', 'Yron, Wool, Wadmolle'.[2] Spicery, while not obsolete, is certainly a term of far less common usage than spices; Doughty uses it once ('seeking for some drugs and spicery', I 206), partly because he has used spices six lines earlier; and it is to be found several times in Hakluyt (in the sense in which Doughty uses it, 'spices': 'of the new trade of Spicery of the Emperors, there is no doubt but that the Islands are fertile of Cloves, Nutmegs, Mace, and Cinnamon'[3]; and also in the sense of 'a place where spices grow in abundance', 'neerer of the sayd Spicery'[4]; 'whether of these Spiceries of the king of Portugal or the Emperours is neerer'[5])[6]. Carding, the obsolete nonn meaning card-playing, used by Doughty at I 151[7], is listed in the vices to be punished on the voyage of Sebastian Cabot in 1553 ('Neither

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1. Hakluyt, op. cit. [I, 337]
2. Ibid., [II, 115]
3. Ibid., [II, 164]
4. Ibid.
5. Ibid.
6. Doughty uses also spice-matter, I 170, not recorded in OED.
7. The reason for his use of the obsolete noun is obvious as one looks at the sentence in which it stands, for he has already used card-playing and wishes to avoid repetition: 'Though a sober and religious people, I saw card-playing used amongst them; this carding...'

dicing, carding, tabling, nor other divelish games to be frequented'[1]). Two obsolete nouns of measure, fat and truss, used by Doughty 'wine-fat' I 38, 'a truss of sticks and dry bushes' I 259) are to be found in Hakluyt, among the 'Articles conceived and determined for the Commission of the Merchants of this company resiant in Russia', '...and that no bulke be broken, hatches opened, chest, fardell, trusse, barrel, fat, or whatsoever thing it shall be, be brought out of the shippe'[2], and among the instructions given to the pursers of the Moscovie voyage of 1556, '...taking the markes and numbers of every packe, fardell, trusse, or packet, corovoya, chest, fatte, butte, pipe, puncheon, whole barrell, halfe barrell, firken, or other caske, maunde or basket'[3]. The fact, however, that fardell, pack, packet, corovoya, butt, pipe, puncheon, and maunde[4] were not used by Doughty is a fair indication that fat and truss he found elsewhere. Pottle, another noun of measure in Doughty (I 546) is in Hakluyt ('a pair of pottle pots gilt'[5]), and span ('a span deep' I 288) occurs now and then in the Elizabethan writing ('The sticke that he playeth with is about a spanne long'[6]).[7] League (II 365,367,406,500) and fathom (n.)

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1. Hakluyt, op. cit., [II, 199]
2. Hakluyt, loc. cit. [II, 287-8]
3. Hakluyt, op. cit., [II 317]
4. OED sb[1] (c725-1888), 'a wicker or other woven basket having a handle or handles', now only local. Doughty uses maund seven times in Adam Cast Forth: pp. 48 (pomegranates have I numbered in our maunds and figs...lay thou thine heavy maunds on my neck thus), 70,94,114,123.
5. Hakluyt, op. cit. [II 361]
6. Ibid., II, 347.
7. Taylor, op. cit., p. 33, argues that 'Doughty's measurements are usually given in terms of the humand body or of human movements', a statement valid enough for span. These, he says, are 'standards of Measurements used by the Arabs themselves'.

(II 353, 387, 394, 411, 464, 465) are used almost constantly in Hakluyt. Charger (I 399, II 236, 536), meaning 'a large flat dish or platter', now archaic, is listed in the table service of the Emperor of Moscovie ('...all served with golde, as platters, chargers, pottes, cuppes, and all not slender but very massy'[1]. Kettle, now limited in British English (though not in American) to a vessel with a lid and a spout, used by Doughty in its earlier sense (I 296) is used in the same sense in Hakluyt ('a hatchet, a tinder boxe, and a kettle, to make fire and seethe meate'[2] 'how many kettles, the greatnesse and maner of them, and what mettall, and whether they bee set on trivets'[3]; 'we sodde a kettle full of those egges'[4]). Potsherd (I 158) occurs in Hakluyt as 'potsheard'[5]. Cod, meaning 'seed-pod', used by Doughty of the acacia (I 380), is used in Hakluyt of cotton: 'bearing on every branch a fruit or rather a cod, growing in round forme, containing in it the cotton: and when this bud or cod commeth to the bignes of a walnut'[6], and of plantain: 'The plantan groweth in cods, somewhat like to beanes but is bigger and longer, and much more thicke together on the stalke, and when it waxeth ripe, the meate which filleth the rine of the cod becommeth yellow'[7]. Causey (I 26) now archaic, in addition to the instance cited above, appears twice

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1. Hakluyt, op. cit. [II, 293]
2. Ibid., [II, 419]
3. Ibid., III, 201 Note trivet, used by Doughty at II 146; Vide glossary.
4. Ibid. [V, 414]
5. Hakluyt, op. cit. [VIII, 388]
6. Ibid., [II 149]
7. Ibid., [X, 106]

in Hakluyt[1]. Shawm, which OED defines as 'a mediaeval musical instrument of the oboe class, having a double reed enclosed in a globular mouthpiece'[2], used by Doughty at II 119, is evidently not obsolete in Elizabethan times, if one is to judge by its use in Hakluyt, 'trumpets and Shawmes'[3] being played for the marching of the legions of the Emperor of Moscovie. The obsolete noun shiver[4] (I 550) is used in Hakluyt in much the same way as Doughty uses in to describe fragments of silica: 'birch dried in their stoaves, and cut into long shivers'[5]. The archaic noun hap, used frequently by Doughty[6], is of correspondingly frequent occurrence in Hakluyt: 'we had great good hap in our voyage'[7]; 'by evill hap'[8]; 'had the hardest hap of any'[9] etc. Truchman (I 175), for which OED gives examples from 1485 to 1679 and this instance, is used once in Hakluyt: 'Our Truckman that payed the money for us was stricken downe, and had his head broken because he would not give them as much as they asked...'[10] There are also a few adjectives which may have been drawn from Hakluyt. Massy, used several times by Doughty[11], is used in Hakluyt, chiefly to describe gold service, whereas Doughty uses it to describe buildings and mountains. Sere[12] is

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1. Ibid., [III, 159, and X, 137]
2. Vide glossary.
3. Hakluyt, op. cit., [II, 384]
4. Vide glossary.
5. Hakluyt, op. cit. [III, 365]
6. A. D., I 166, 233, 267, 340, 347, 468; II 327, 351, 401, 467, 498.
7. Hakluyt, op. cit., [V, 447]
8. Ibid., [VII, 323]
9. Ibid., [XI, 231]
10. Hakluyt, op. cit., [V, 209]
11. Vide glossary.
12. A. D., II 117, 121, 185, 216, 217, 244, 406, 470.

used in the Elizabethan writing to describe leather: 'a drie seare peece of leather'[1]. Strawing, a now rare or obsolete verbal substantive, used in 'a loose strawing of palm stalks'[2], is in Hakluyt in adjectival form, 'sweet strawing herbs'[3]. Craggy, used to describe a mountain (II 69) is similarly used in Hakluyt: 'among the straight and craggie rockes'[4]; secret and hard passages of the craggie hills'[5]; 'of hard and craggy rocke'[6]; but Hakluyt has few instances of cragged, the form Doughty prefers.[7] The past participle gotten[8], used in Arabia Deserta, passim, is the general form in Doughty and is found throughout Hakluyt. To cheapen, the verbal substantive of which Doughty uses at I 3, is in Hakluyt in the expression 'divers of them came to cheapen'[9]. To hale, which according to OED is now superseded in ordinary speech by to haul, used at II 136 is used in a like manner in Hakluyt: 'we haled our barke over a barre of beach'.[10]

But there is a correspondence between Doughty and Hakluyt beyond that of mere words. In sentence rhythms, in paragraphs,

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1. Hakluyt, op. cit. [I, 479.]
2. A. D., II 77.
3. Hakluyt, op. cit. [III, 274]
4. Ibid., [IV, 305]
5. Ibid.
6. Ibid. [III, 360]
7. Cragged occurs at I 41,58,81,322,377,392,413,416,424,431; II 73,219,228,306,473,477,505.
8. Vide glossary
9. Hakluyt, op. cit. [X, 18]
10. Ibid. [III, 54]

the arrangement of phrases, and the employment of certain literary devices, the sixteenth century writing bears much resemblance to Travels in Arabia Deserta. The following sentence from Hakluyt, for example, includes two peculiarities characteristic of Doughty's writing:

> The fift time when this messenger came, and was of the Princes servants searched according to the manner and custome what weapon and armour he had about him, as also his purse, that not as much as a knife could be seene about him, he was had up into the Princes chamber, and after his reverence done, he pulled out certaine letters, which he delivered the Prince from his lords, as he had done others before.[1]

The placement of the prepositional phrase, not in the normal order of the modern prose sentence, is fairly common in Doughty:

> In these parts is the country of the poet-hero Antara: none matched him of the antique nomads, whether in warlike manhood, or in the songs of the desert; he is maker of one of the seven golden poems.[2]

> Sometime hearing a welter behind me of their full-bellied girbies, I asked of the passenger owners to pour out a little water, but they denied me.[3]

> The morrow was of the weyrid, and then there arose a scolding contention among them.[4]

> Upon a clay bench by the haddàj sat oftentimes, in the afternoons, Ibn Rashid's officer or mutasállim, and in passing I saluted him, friendly, but he never responded.[5]

That for so that is not uncommon in Doughty:

> In my host's household all that summer's day (as Tollog would they poured me out no water to drink; that suffering this thirst I might be the more willing to depart.[6]

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1. Hakluyt, op. cit. [IV, 363]
2. A. D., I 162
3. Ibid., p. 377
4. Ibid., p. 499
5. Ibid., p. 545.
6. Ibid., p. 409. This illustrates also Doughty's occasional use of the ethic dative, which Mr. Taylor, op. cit., p. 37, says he uses only rarely.

This passage, taken from 'A voyage made out of England into Guinea in Affricke, at the charge of certaine Merchants adventurers of the Citie of London, in the yeere of our Lorde. 1553' has four points of similarity with Doughty's prose, the introductory participial phrase, the involved parenthesis, the use of other, and the use of friendly as an adverb:

> Being desired by certaine of my friends, to make some mention of this voyage, that some memorie thereof might remaine to our posteritie, if either iniquitie of time, consuming all things, or ignorance creeping in by barbarousnes and contempt of knowledge, should hereafter bury in oblivion so worthy attempts, so much the greatlier to be esteemed, as before never enterprised by English men, or at the least so frequented, as at this present they are, and may be, to the great commoditie of our Merchants, if the same be not hindred by the ambition of such, as for the conquering of 40. or 50. miles here and there, and erecting of certaine fortresses, thinke to be Lords of halfe the world, envying that other should enjoy the commodities, which they themselves can not wholy possesse. And although such as have bene at charges in the discovering and conquering of such landes, ought by good reason to have certaine priviledges, preheminences and tributes for the same, yet (to speake under correction) it may seeme somewhat rigorous, and against good reason and conscience, or rather against the charitie that ought to be among Christian men, that such as violently invade the dominions of other, should not permit other friendly to use the trade of merchandise in places neuer, or seldome frequented where they themselves have at their owne election appointed the martes of their trafficke.

The introductory participial phrase as used occasionally by Doughty is not dissimilar to this:

> Having no milch beasts, whereso they ask it at a Beduin tent, the housewife will pour out leban from her semîla, ...[1]

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1. A. D., I 281

> Herding all days from their first childhood, companions of rocks and bushes and the cattle in the wilderness, they grow up almost void of human understanding.[1]
>
> Hearing she was of the Harb, the first I had seen of that Beduin nation, neighbours of the Harameyn, I regarded her silently.[2]

Although for the most part Doughty's sentences are not so long as these from Hakluyt, he does use, now and then, sentences which are broken similarly into parenthetical clauses:

> The Aarab easily discouraged, whose most strength is ever in their tongues, and none leading them, were broken, and the Pasha mulcted them of horses and cattle.[3]
>
> So his name, as you alight at any tents of Moab, is first in every man's mouth; for all this he is a prisoner in his own circuit, nor durst be seen, if he would, without safe conduct, at Jerusalem or Damascus.[4]
>
> Walking in the torrent bed at Maan my eyes lighted upon,--and I took up, moved and astonished, one after another, seven flints chipped to an edge, (the before mentioned): we must suppose them or rational, that is an human labour.[5]
>
> One then of our crew, he was also my servant, a valiant outlaw, no holy-tongue man but of human deeds, with a manly heartening word, couched, by, an empty camel, and with a spring of his stalwart arms, lifted and set him fairly upon the pack saddle.[6]

Friendly Doughty uses as an adverb at I 333 ('They were friendly entertained....'); I 504 ('The man...now said friendly'); II 405 ('...he would see me friendly to the town's end'); and II 538 ('Then smiling, he said friendly...'). The archaic other for the plural noun others is largely used by Doughty in preference to the modern form.[7]

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1. Ibid., p. 498.
2. Ibid., p. 558.
3. Ibid., p. 15.
4. Ibid., p. 25.
5. Ibid., p. 35.
6. Ibid., p. 52.
7. Cf. A. D., I 5,16,64 passim. Vide glossary.

We can see in the following passage not only two words above mentioned which Doughty found attractive and suitable to his needs, cragged and craggie, but also the device of alliteration, which he used with great skill:

> But because such things are impertinent to the matter, I will returne(without any more mentioning of the same) to that, from the which I have digressed, and swerved, I meane our shippes now sailing on the surging seas, sometimes passing at pleasure with a wished Easterne winde, sometime hindered of our course againe by the Westerne blastes, untill the 20. day of the foresayd moneth of June, on which day in the morning we were with Frizeland, which is a very hie and cragged land, and was almost cleane covered with snowe, so that we might see nought but craggie rockes, and the tops of high and huge hilles, sometimes (and for the most part) all covered with foggie mistes.[1]

This is not crude alliteration: the s's reproduce the sound of the wind lashing the water to a white spray, and the g's and o's of the latter half of the sentence sustain the picture of rough, cold, mountainous country. But Doughty's alliteration is far more artful; its range of effect is almost limitless. Not only does he employ it to sharpen the senses of sight and hearing, but he makes it do for him what very few writers have successfully done: stimulate the senses of taste and smell. The description of the flight of locusts is a marvel of this kind:

> The bird-like insects flittering upon their glassy feeble wings in the southern wind, fell about the camp; these locusts were toasted presently at all watch-fires and eaten. The women on the morrow had gathered great heaps, and were busy singeing them in shallow pits, with a weak fire of herbs; they give up a sickly odour of fried fish oil. Thus cured and a little salt cast in, the locust meat is stived in leathern sacks, and will keep a good long while: they mingle this, brayed small, with their often only liquid diet of sour buttermilk.[2]

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1. Hakluyt, op. cit., VII, 232
2. A. D., I 203-204.

The f's of the beginning of the passage present the lightness of the insects; and with the s's, combined with the words weak and sickly, we have the sound of the crackling skins over the fire, and we begin already to taste the fishy, insect taste. It is an insensitive reader who can reach the word buttermilk without feeling revulsion. An examination of the entire paragraph in which the alliteration occurs will show the alliteration is an inseparable element of the writing: by itself it is clever, but in its context it is flawless. Here it is supported by the short sentences, the whole being light, frail, almost wiry as the body of the insect itself. For an alliterative passage stimulating the senses of sight and hearing, there is nothing to equal the sentence describing the lark:

> The Syrian lark rose up with flickering wings from this desolate soil, singing before the sun; but little on height and faltering soon, not in loud sweetness of warbles, nor in strength of flight as the sister bird in Europe.[1]

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1. A. D., I 47 - This is the bird of which Lady Anne Blunt writes in Bedouin Tribes of the Euphrates, p. 299:

> "This morning, too, for the first time, we heard the sweetest melancholy whistle of the desert lark, a bird with such a curious song that I am surprised no fanciful traveller has ever thought it worth while to romance about it. It is a little brown bird with a speckled breast, which sits generally on the top of a bush, and every now and then makes a short flight, showing some light feathers in the wings, and then suddenly closes them and dives down to its prech. While it does this it sings a touching melody.
>
> "While we first heard it, four years ago, in the Sahara, we were quite taken in, supposing it to be one of the Arabs with us whistling to amuse himself. The quality of the tone is so like that of the human voice that we had some trouble in tracing the song to its right owner."

With the next sentence the little bird fades away into the clear desert air:

> A light breath was in the wilderness; and we were few miles distant from Maan.

And alliteration is used in Arabia Deserta to make the reader share the discomforts of the desert:

> I made forward where the wady seemed to rise, and a sharp soil strewed with prickly burrs was under my bare feet.[1]

In this incident from Hakluyt there is alliteration, too, and several other devices used by Doughty: repetition, comparisons, Biblical lore, thereabout, a present participle for a past participle, a shift from past tense to present, and a dramatic force which, couple with the foregoing elements brings it very close to many passages from Arabia Deserta:

> Amongst the Turkes was one thrust thorowe, who (let us not say that it was ill fortune) fell off from the top of the prison wall, and made such a lowing, that the inhabitants thereabout (as here and there scattering stoode a house or two) came and dawed him so that they understoode the case, how that the prisoners were paying their ransomes: wherewith they raised both Alexandria, which lay on the west side of the roade, and a Castle which was at the Cities end, next to the roade, and also an other Fortresse which lay on the North side of the roade: so that nowe they had no way to escape, but one, which by mans reason (the two holdes lying so upon the mouth of the roade) might seeme impossible to be a way for them. So was the red sea impossible for the Israelites to pass through, the hils and rockes lay so on the one side, and their enemies compassed them on the other. So was it impossible, that the wals of Jericho should fall down, being neither undermined, nor yet rammed with engines, nor yet any mans wisedome, pollicie, or helpe set or put thereunto. Such impossibilities can our God make possible. He that helde the Lyons jawes from renting Daniel asunder, yea, or yet from once

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1. Ibid., p. 493.

> touching him to his hurt: can not he hold the roaring canons of this hellish force? We that kepte the fiers rage in the hot burning Oven, from the three children, that praised his name, can not he keepe the fiere flaming blastes from among his elect?
>
> Now is the roade fraught with lustie souldiers, labourers, and mariners, who are faine to stand to their tackling in setting to every man his hand, some to the carying in of victuals, some munitions, some cares, and some one thing, some another, but most are keeping their enemie from the wall of the roade. But to be short, there was no time mispent, no man idle, nor any mans labour il bestowed, or in vaine. So that in short time, this gally was ready trimmed up. Whereunto every man leaped in all haste, hoyssing up the sailes lustily, yeelding themselves to his mercie and grace, in whose hands is both winde and weather.

The passage describing the great caravan rising might have come from the pen of the same writer, so like is it to the Elizabethan prose in its depiction of a scene of confusion which is yet organization of activity:[1]

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1. Hakluyt, op. cit.
This should be compared with Burckhardt's description of the moving of the Haj at Ararat, Travels in Arabia, pp. 273-4:

"The united caravans and the whole mass of pilgrims now moved forward over the plain; every tent had been previously packed up, to be ready for the occasion. The pilgrims pressed through the Aalameyn, which they must repass on their return, and night came on before they reached the defile called El Mazoumeyn. Innumerable torches were now lighted, twenty-four being carried before each Pasha; and the sparks of fire from them flew far over the plain. There were continued discharges of artillery; the soldiers fired their muskets; the martial bands of both the Pashas played; sky-rockets were thrown as well by the Pashas' officers, as by many private pilgrims; while the Hadj passed, at a quick pace in the greatest disorder, amidst a deafening clamour, through the pass of Mazoumeyn, leading toward Megdelfa, where all alighted, after a two hours' march. No order was observed here in encamping; and every one lay down on the spot that first presented itself, no tents being pitched except those of the Pashas and their suites; before which was an illumination of lamps in the form of high arches, which continued to blaze the whole night, while the firing of the artillery was kept up without intermission.
In the indescribable confusion attending the departure

(see page 72)

> We were to depart betimes by the morrow, some enquiring of the hour: "At the cannon's word," answered a laughing Damascene of the Haj service. That shot is eloquent in the desert night, the great caravan rising at the instant, with sudden untimely hubbub of the pilgrim thousands; there is a short struggle of making ready, a calling and running with lanterns, confused roardin and ruckling of camels, and the tents are taken up over our heads. In this haste aught left behind will be lost, all is but a short moment and the pilgrim army is remounted. The gun fired at four hours after midnight startled many wayworn bodies; and often there are some so weary, of those come on foot from very great distances, that they may not waken, and the caravan removing they are left behind in the darkness. Hot tea, ready in glasses, is served with much sugar, in the Persian lodgings, also the slave will put fire in their nargilies (water-pipes) which they may "drink," holding them in their hands, as they ride forward. Hajjies on horseback may linger yet a moment, and overtake the slow-footed train of camels. There are public coffee sellers which, a little advanced on the road, cry from their fires to the passengers, Yellah! Yellah! Yellah! yesully aly Mohammed, Ullah karîm, which is "Come on, the Lord bless Mohammed, the Lord is bountiful." So in all things the Semites will proffer God's name whether for good or for evil. They pour their boiling pennyworths to any that, on foot, can stand a moment to drink and comfort the heart, in the cold night towards morning. Some other sell Damascus flat-bread and dried raisins by the way side: they are poor Syrians who have found this hard shift to win a little every year, following the pilgrimage with small wares upon an ass or a camel, for a certain distance, to the last Syrian station Maan, or even through the main deserts, where afterward they sell dates, to Medina and Mecca. The camels seem to breathe forth smoke in the chill morning of these highlands, clouds of dust are driven upon our backs in the northern wind, and benighted, it seems many hours till the day-spring with the sunbeams that shall warm us.[1]

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1. A. D., I 19.

(Footnote continued from page 71)
of the Hajj from Ararat, many pilgrims had lost their camels and were heard calling loudly for their drivers, as they sought them over the plain: I myself was among this number."

Doughty's description reproduces the confusion with a directness and richness of detail which is in great contrast to Burckhardt's account.

Incidentally it might be noted that both passages conclude with notice of the weather.

In one other respect Doughty has followed Hakluyt: in the manner of describing plants. Following the sixteenth century model, the method also of Gerard's Herbal (1596-7) and other similar works, he describes briefly what the plant looks like, compares it to some common English plant which will be familiar to the reader (this is not the modern scientific method of plant description), and states its uses. The Elizabethan seaman in Goa saw many plants which they found strange:

> Heere groweth the pepper; and it springeth up by a tree or a pole, and is like our ivy berry, but something longer like the wheat eare: and at the first the bunches are greene, and as they waxe ripe they cut them off and dry them. The leafe is much lesser then the ivy leafe and thinner....The pepper groweth in many parts of India, especially about Cochin: and much of it doeth grow in the fields among the bushes without any labour: and when it is ripe they go and gather it. The shrubbe is like unto our ivy tree: and if it did not run about some tree or pole, it would fall downe and rot. When they first gather it, it is greene; and then they lay it in the Sun, and it becommeth blacke.
>
> The ginger groweth like uno our garlike, and the root is the ginger: it is to be found in many parts of India.
>
> The cloves doe come from the Iles of the Moluccoes, which be divers Ilands: their tree is like so our bay tree.[1]
>
> First, in the Indies and other East parts of India there is peper and ginger, which groweth in all parts of India. And in some parts of the Indies, the greatest quantitie of peper groweth amongst wilde bushes, without any maner of labour: saving, that when it is ripe they goe and gather it. The tree that the peper

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1. Hakluyt, op. cit., [V, 503-504]

> groweth on is like to our ivie, which runneth up to the tops of trees wheresoever it groweth, and if it should not take holde of some tree, it would lie flat and rot on the ground. This peper tree hath his floure and berry like in all parts to our Ivie berry, and those berries be graines of peper: so that when they father them they be greene, and then they lay them in the Sunne, and they become blacke.[1]
>
> ...the saide cochos hath a hard shell and a greene huske over it, as hath our walnut, but it farre exceedeth in greatnesse, for this cochos in his greene huske is bigger than any mans two fistes: of the hard shell many drinking cups are made here in England, and set in silver as I have often seene.
>
> Next within this hard shell is a white rine resembling in shewe very much even as any thing may do, to the white of an egge when it is hard boyled. And within this white of the nut lyeth a water, which is whitish and very cleere, to the quantitie of halfe a pynt or thereaboutes, which water and white rine before spoken of, are both of a very coole fresh tast, and as pleasing as any thing may be. I have heard some hold opinion, that it is very restorative.
>
> The planten groweth in cods, somewhat like to beanes, but is bigger and longer, and much more thicke together on the stalke, and when it waxeth ripe, the meate which filleth the rine of the cod becometh yellow, and is exceeding sweet and pleasant.[2]

Though Doughty's description of the desert acacia is more consciously artistic than similar Elizabethan description, he is following the amateur botanical method of three cent-

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1. Ibid., [V, 442]
2. Hakluyt, op. cit. [X, 106]

uries before his own:[1]

> Tólh trees with such cut wash-boughs[2], hanging maimed and sere, are seen in all the desert; and the desert dust is often trodden down about the thorny mimosa bushes by beautiful wild feet of the gazelles. This tree, which they sey grows quickly, seldom comes to great timber. A spreading tolh-tree head is no hospitable covert, but a greenish lattice of spray-wood, and thorne with rare minute leaves, which casts a think sprinkled dimness, like a shadow and her old thorns upon the glaring waste ground. The acacias give up to the air a hardly sensible wholesome sweetness; the little yellowish flower-tufts are seen in all the midsummer months, and after the knops, the crooked cods before the summer time. In Wady Thirba I have found the flowering tree full of murmuring

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1. Cf. Burton, The Gold-Mines of Midian and The Ruined Midianite Cities (London, 1878), pp. 290-298 for descriptions of Arabian Flora in modern botanical terms. Palgrave also uses modern scientific terms in his plant descriptions. His account of samh (Personal Narrative of a Year's Journey Through Central and Eastern Arabia, p. 21) if put beside Doughty's (A. D., I 312-13) will show the contrast in the two methods. Palgrave describes it as "a small herbaceous and tufted plant, with juicy stalks and a little ovate yellow-tinted leaf; the flowers are of a brighter yellow, with many stamens and pistils. When the blossoms fall off, there remains in place of each a four-leaved capsule about the size of an ordinary pea, and this, when ripe, opens to show a mass of minute reddish seeds, resembling grit in feel and appearance, but farinaceous in substance." Doughty wrote that it is a leafless green wort, a hand high, with fleshy stems and branches full of brine-like samphire. At each finger end is an eye, where, the plant drying up in the early summer, a grain is ripened."

   Palgrave's descriptions of tolh and ethl trees, p. 142, if set against Doughty's, will present the same contrast.

   Wallin, too, in describing samh ("Narrative of a Journey from Cairo to Medina and Mecca, by Suez, Arabia, Gawila, al-Jauf, Jubbe, Hail, and Nejd, in 1845", p. 126) uses modern botanical terminology: "It is a pod plant with a large pericarp....."

2. Vide glossary.

> bees of the desert (athubba) and casting a weak perfume, as the sweetness of flowering vineyards. To chaw the leaves, which are pleasant to the taste and a little gelatinous, will refresh the parched mouth; the gum, say the Arabs, is very good and cooling to eat.[1]

This is followed immediately by the account of another Arabian plant, which is likened to a plant perhaps more familiar to the Elizabethan than to the Victorian, ling-wort, which is veratrum album, or white hellebore, the modern name for the plant:[2]

> The er'n, which is a gnarled stub of massy wood, resembles the stool of ling-wort. I have not found the plant, nor seen any heather kind, growing in Arabia. The chips, which they soak in water to tan their leather, are of a cedar colour. Two or three days a raw skin is laid in a pan with the er'n water; but the hide is tanned to so little depth, that such crude leather if it be a water-skin, will after some time putrefy; when it is chapped, it must be steeped anew: corrupt are thus most of their girbies, so that they infect the water in them. For a knot of er'n root, which is in the husbandry of every nomad and oasis housewife, a real is paid at Teyma.[3]

The English plant to which the Arabian wild figs are likened is a happier choice:

> Since a day or two, in our journeys, I had not almost tasted food, to-day I dined of these pleasant wild fruits, figs no greater than hazel nuts, and the taste not unlike wood strawberries; but the rind[4] is rough and they scorch the tongue and throat.[5]

The addition of the naive Arabian belief to the description of the wild fig tree in W. Thirba brings this passage very close to the curious mixture of fact and fancy that fills

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1. A. D., I 379-380.
2. OED gives examples from 1536 to 1847 for the obsolete ling-wort. Vide glossary.
3. Ibid., I 380.
4. Cf. the similar use of rind in the description of the coconut in Hakluyt, supra.
5. Ibid., p. 441.

the pages of the sixteenth century writers:

> Those wild fig trees (Hamât) bear a very small leaf, like the garden mulberry; the sap is so acrid, that touched to the skin it will raise a blister, which burns for a day or two. A few wild fig trees may be found in these deserts, they spring (of the wild birds' sowing) about water. A wild grove, as this I have not seen in Arabia: thereby is a mákbara or tribesmen's burying place and, in their belief, a menhel, or descending place of the angels or fairies.[1]

It is fundamentally a penetrating curiosity, to see, to hear, to taste, to smell, to feel, in short to know the strange country, a curiosity that enables the endurance of heat and cold, hunger and thirst, that makes Doughty so sympathetic to the Elizabethan explorers. There are no letters, no diaries that can tell us what dreams Doughty dreamt as he read the great black-letter folio of Hakluyt in the Bodleian nor what visions he had of stranger lands to come as in 1870 he sailed for Holland; nor is there any mention in his book, of Elizabethan sea-dogs, of Drake and Hawkins and Raleigh and the crews of the brave little pinnaces. But the pages of Travels in Arabia Deserta nevertheless are ample testimony that for twenty years Hakluyt had remained for him as fresh as the wind which took the 'Jesus of Lubeck' out of Plymouth in 1564.

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1. A. D., I 448.

CHAPTER III.

TRAVELS IN ARABIA DESERTA AND THE BIBLE

The deep, full tones of the English Bible vibrated through the writing of the nineteenth century. The magic of its cadences awakened romantic spirits, who were enchanted with the thunderous voices of the prophets; the spell was one neither the prophets nor the sixteenth and seventeenth century translators could have anticipated or in the least understood. Some of the enthusiasm was airy and bright and little more: that the young men of the Pre-Raphaelite Brotherhood in the list appended to their creed of the things which they particularly admired gave to the Bible four stars meant simply that they found Biblical subjects lent themselves extraordinarily well to the forms and colors they cared for: and so we have Rossetti's "Annunciation" with the Virgin Mary, looking very much like Christina Rossetti, holding a lily, and Holman Hunt's "The Scapegoat", a forlorn grey creature among the rocks of the pink, mauve, and crimson end of the world. Ruskin, a more sober but probably not more serious young man, had very little chance of escaping the influence of the Bible, for from earliest childhood he was directed by his purposeful mother in reading it aloud and memorizing it, not once but over and over again, so that the sound of the Biblical verses, even of the "begats", was as familiar to him as were the more appealing stories. It is not surprising that Praeterita has a Biblical simplicity, rising

at times, as in the description of the Herne Hill almond blossoms, to the lyric ecstacy of The Song of Songs. And Doughty, who in other ways was remote from his own time, like these others, was inspired in his art by the Bible.

Doughty's interest in the Bible at the start was largely one of language, in all probability. In the middle of the list of books he read in the Bodleian, between a volume containing Wycliffe's Wicket and various sixteenth century tracts and Spelmann's Psalterium Davidis[1], appears the English Bible of 1578. This is the so-called Breeches Bible, an edition of the Genevan Bible of 1560, translated by William Whittingham, Anthony Gilby, Thomas Sampson, and perhaps others. The Genevan Bible, as Doughty must have known, was one of the great translations:

> Based on the latest results of Hebrew and classical scholarship, the revision gained immediate and lasting popularity, not only on account of its intrinsic merit but because of its quarto size and clear Roman type. Like Whittingham's earlier publication [a translation of the New Testament, 1557] it had the division of chapters into verses and a marginal commentary which proved a great attraction to the Puritans.[2]

Furthermore, the Genevan Bible was the work of religious exiles who had far more than the ordinary translators' interests at heart; they were intent on presenting the 'living word of God and the one guide for the upright man in the conduct of his everyday life'.[3] Consequently this version

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1. This is a Latin-Anglo-Saxon translation (1640) of the Psalms. Miss Treneer says Doughty kept a copy on his desk. Cf. Treneer, op. cit., p. 18, footnote.
2. Encyclopedia Britannica, 15th edition.
3. J. H. Gardiner, The Bible as English Literature (New York, 1906), p. 338.

has a vitality lacking in some others.

On the page preceding 'The Holie Gospell of Jesus Christ according to Matthewe' of the 1578 Bible, there is a map: 'The Description of the holy land, containing the places mentioned in the Foure Evangelists, with other places about the sea coasts, wherein may be seene the wayes and jorneys of Christ and his Apostles in Judea, Samaria, and Galile: for into these three parts this land id devided.' In the lower right corner of the map are steep, rounded mountains with the words Arabia Deserta. It may have been that at the sight of this simple sixteenth century map and the magic words of the waste land the idea was born to Doughty of traveling to the ancient Bible lands.

Doughty appears to have been familiar also with the Coverdale translation (1535) as well as the Authorized Version of 1611, though neither of these appears on the Bodleian reading list. In all of these Bibles he found, of course, that for which he was seeking: words fallen out of use which he could reintroduce to augment and enrich the language of Victorian England. And, as we might expect, Biblical rhythms came into his prose.

The Bible must have been familiar to Doughty from his childhood. We do not really have to look to his reading lists of his student days and after to be assured that he knew it well. For his family background itself would have

effected his early exposure to it. Not only was his father a clergyman, but his mother was the daughter of a prebendary of Rochester and rector of Dennington, Suffolk. Such a household in the '50's and '60's would not permit a child's growing up in ignorance of the Bible. Doughty knew it well.

There are two ways in which Doughty's familiarity with the Bible exhibits itself in Travels in Arabia Deserta. One is not unexpected--the same thing is to be seen in The Desert of the Exodus and in most accounts of those who explored the Near East--: description and explanation of persons and places in terms of their Biblical equivalents. Any explorer with an historical sense would be expected to do a certain amount of such comparing. Doughty felt very keenly that the Semitic peoples had changed little in their customs since the days of Isaiah. What better way of showing this than by paralleling what he saw with what had been recorded in the Old Testament? The other manifestation of Biblical familiarity is far more engrossing; for this study it is little short of containing the whole secret of Doughty's style. As I shall try to show later in this chapter, the sentence structure of Arabia Deserta, not occasionally but almost constantly, and virtually on every page, is nothing more nor less than that of ancient Hebrew poetry. Once this principle is understood, what has seemed a complex, often distorted, sometimes meaningless style, becomes lucid. The debt to Chaucer and Spenser which Doughty acknowledged ought indeed to have been paid to Old Testament poets and to the

translators of the Authorized Version, for their contribution to Arabia Deserta far outweighs those of the English poets.

To deal first with the less far-reaching aspect of this debt, there are more than eighty Biblical allusions in Travels in Arabia Deserta and over forty Biblical quotations, most of them from the Old Testament, principally from the books of Isaiah, Ezekiel, Jeremiah, Leviticus, Deuteronomy, Job, and Psalms. As Doughty was passing through the desert he was constantly recollecting what he had read in the Bible of the places along the route of the Haj and of Semitic customs, which he saw preserved in the life of the Beduins. The reading coming upon these allusions does not feel that they are ornamentation of the final revision but that they were part of Doughty's original thought; and indeed an examination of the notebooks where the comparisons are noted in the original jottings will show that the conclusion is a valid one. It is to be expected that a traveller passing through the Bible lands would allude to descriptions in the Bible of those very places: Layard, Palmer, Warburton, all the Arabian explorers do it.[1] In Doughty's book his own writing fuses so easily with Biblical reference that it is sometimes difficult to perceive the line of separation.

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1. Cf. E. H. Palmer, The Desert of the Exodus (Cambridge, 1871) II 296, 392, 454, etc. This is a practice of long standing; see, for example, Vertomannus' account of Sodom and Gomorrah, The Navigation & Voyages of Lewis, Vertomannus (Edinburgh, 1884-6), III 31.

The reason for this will become clear in the latter part of this discussion, when the structure of Doughty's sentence is considered.

The Biblical allusions are an integral part of the book. They serve to connect the traveller's observations with historical antiquity and to remind the reader of one of Doughty's purposes in going into Arabia:

> As for the nomad Arabs...we may see in them that desert life, which was followed by their ancestors, in the Biblical tents of Kedar.
>
> While the like phrases of their nearly-allied and not less ancient speech, are sounding in our ears, and their like customs, come down from antiquity, are continued before our eyes; we almost feel ourselves carried back to the days of the nomad Hebrew Patriarchs; (which, though in our brief lives, they seem very remote, are but a moment of geological time). And we are the better able to read the bulk of the Old Testament books, with that further insight and understanding, which comes of a living experience.[1]

For, as Doughty says, the life of the Beduins of the nineteenth century bore many similarities to the life of the days of the Hebrew prophets. The colocynth gourd,

> Which to human nature is of so mortal bitterness that little indeed and even the leaf is a most vehement purgative; they say it will leave a man half dead, and he may only recover his strength, by eating flesh meat[2]

is, he is sure,

> the 'death in the pot' of Elisha's derwishes.[3]

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1. Preface to the third edition of Travels in Arabia Deserta, 1923.
2. A. D., I 132.
3. Ibid., Cf. II Kings IV.40

The land itself, as well as the plants that grow on it, presented much the same aspect to Doughty that it had to the ancient Hebrews.

> Wells and water-pits are many in all this high plain now wilderness; the eye falls everywhere upon stone heaps that the ancient husband-men once gathered from off their ploughlands--"heaps in the furrows of the fields' says Hosea--which remain after them for ever.[1]

> The plains of Moab are now last of all trodden down by the Beduw, according to that cry of Jermiah, "many pastors have destroyed my vineyard: they have trodden my pleasant portion under foot and made a desolate wilderness."[2]

> Malachi speaks of the land as already wasted. "I loved Jacob and hated Esau. Whereas Edom saith we will return to build the desolate places, the Lord saith they shall build, but I will throw down."[3]

The landmarks too remain:

> From this royal city of Moab, in which I found but booths of summering Kerakers, whose flocks now lie down in the midst of her, is not far to Kir of Moab, not Kerak, a rock marvellously strong by nature; so that when all Moab was smitten and destroyed by the confederate kings of Israel and Judah and Edom, yet it could not be taken and is inhabited at this day. It was here perhaps that the King of Moab in the siege and straitness took his eldest soon, that should have reigned after him, and offered him his fearful burnt offering for the land upon the wall.[4]

The towers on the ridge toward Korak are like watch-towers of the Scriptures.[5]

[Footnote 3, preceding page]

1. Ibid., p. 22. Cf. Hosea xii.11 - Burton in mentioning this desert plant takes no notice of its Biblical association but simply speaks of it as spreading along the ground. (Personal Narrative of a Pilgrimage to El-Medinah and Mecca, I. W. G. Palgrave in Personal Narrative of a Year's Journey Through Central and Eastern Arabia, p. 7, mentions it simply as "the bitter and poisonous colocynth of the desert."
2. A.D., I 23, Cf. Jeremiah xii.10.
3. Ibid., p. 44, Cf. Malachi i.2-4.
4. Ibid., pp. 21-22. Cf. II Kings iii.26-27.
5. A.D., I 13. Cf. Psalm xviii.2, Psalm cxliv.2, and II Samuel xxii.3.

Time has despoiled some of the Biblical landmarks:

> Nor far from hence is Hesban, where I have seen but some platform and groundwall, as it might be of a kella upon a rising ground, which is taken for ruins of Heshbon of the Bible, Sihon's city. There beside is a torrent-bed and pits, no more those fish pools as the eyes of love, cisterns of the doves of Heshbon, but cattle ponds of noisome standing water.[1]

But the animals have not changed in two thousand years:

> Isaiah seems to signify that Edom was full of small cattle; they to-day abound upon this mountain side. The greatest sheep flocks which I have seen of the Arabs were in the rocky coomb-land (the country of Isaiah's rams of Nebaioth) between Shobek and Petra, whither I now went.[2]

The bédan of the mountains is, Doughty points out, the wild goat of the Bible.[3]

> The gazelle, ghrazel, pl. ghraslán, is of the plains; the Arabians say more often thobby (the N. T. Tabitha). They are white in the great sand-plains, and swart-grey upon the black Harra; these are the roos of the Scriptures.[4]

But the wild cow, the wothyhi, he found the most interesting animal from the point of view of Biblical parallels:

> ...it is an antelope, Beatrix, akin to the beautiful animals of Africa. It seems that this is not the "wild ox" of Moses: but th not this the (Hebr.) reem, the "unicorn" of the Septuagaint translators?--Her horns are such slender rods as from our childhood we have seen pictured "the horns of the unicorn." ...We read in Balsam's parable, "El brought them out of Egypt; He hath as it were the strength of a reem:" and in Moses' blessing of the tribes, "Joseph's horns are the two horns of reems." In Job especially, are shown the headstrong conditions of this velox wild wild creature. "Will the reem be willing to serve thee--canst thou bind the reem in thy furrow?"...It

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1. Ibid., p. 17. Cf. The Song of Songs vii.4.
2. A. D., I 39.
3. Ibid., p. 327.
4. Ibid., p. 328. Cf. Deuteronomy xiv.5; Psalm civ. 18.

> was a monkish darkness in natural knowledge to ascribe a single horn to a double forehead!--and we sin not less by addition, putting wings to the pagan images of gods and angels; so they should have two pairs of fore-limbs.[1]

The Old Testament helped also to illuminate for Doughty Beduin customs, or rather the Beduin life which he saw made the ancient Hebrew customs seem far less remote than they do to most Europeans. The clothing of the nomads seemed to him much like Biblical dress. The women's nose-rings were the same as those that Rebekah wore and that moved Isaiah to anger.[2] The men's arm bracelets were like those worn in the days of Saul.[3] In the dress of the Teyma hareem he saw what Tamar wore.

> The simple blue smock of calico dipped in indigo, the woman's garment in all the Arab countries, they wear here with a large-made and flowing grace of their own; the sleeves are embroidered with needlework of red worsted and lozenges sewed upon them of red cotton....Tamar's garment of patches and party-colours was perchance of such sort as now these Arabian women's worked gown.[4]

And that observation brought him to a reflection on Joseph's coat of many colors:

> His old loving father made for little Joseph a motley coat; and it may seem more than likely, that the patriarch seamed it with his own hands. Amongst the nomads men are hardly less ready-handed to cut, and to stitch too, their tunics, than the hareem.[5]

The tents, ruddy made by the nomads, he found not white

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1. Ibid., p. 328. Cf. Deuteronomy xxxiii.17; Numbers xxiii.22; Job xxxix.9-10.
2. A. D., I 149. Cf. Genesis xxiv.22,30,47; Isaiah iii.16-24.
3. Ibid., p. 458. Cf. II Samuel i.10.
4. Ibid., pp. 292-293. Cf. II Samuel xiii.18.
5. Ibid., p. 293. Cf. Genesis xxxvii.3.

nor brown, as we usually think of tents as being, but black, and that explained another Biblical passage:

> The tent-stuff is seamed of narrow lengths of the housewives' rude worsted weaving; the yarn is their own spinning, of the mingled wool of the sheep and camels' and goats' hair together. Thus it is that the cloth is blackish: we read in the Hebrew scripture, "Black as the tents of Kedar."[1]

The life of the Beduins, as Doughty saw it intimately, month after month, in times of famine and of feast (or at least of religious ceremony which afforded opportunity for as much feasting as was possible in that poor country) had changed in many respects not at all since the days of Isaiah. When the lean days came and the locusts swarmed,

> ...borne feebly flying at the wind's list, as in the Psalms, 'I am tossed up and down as the locust'[2]

they were gathered, toasted over the coals of a little fire, and eaten:

> We read in Leviticus that the children of Jacob might eat the kinds of locust.[3]

When there was plenty to eat and their spirits were therefore light-hearted, the nomads made cheer with music that is thousands of years old:

> Arriving as guests, we were entertained in the sheykh's tent and regaled with new butter and cheese and leban (butter-milk). Some to make the strangers cheer, chanted to the hoarse chord of the Arab viol; so they make to themselves music like David, drawing out the voice in the nose, to a demeasurate length, which must move our yawning or laughter.[4]

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1. Ibid., p. 225. Cf. The Song of Songs i.5.
2. A. D., I 335. Cf. Psalm cix.23.
3. Ibid., p. 336. Cf. Leviticus xi.22.
4. Ibid., pp. 41-42.

The musical instinct of the Beduins is, in fact, that of Biblical times. Doughty realized this in Teyma when he heard the sound of rejoicing for the wedding of Rahyel:

> At evening we heard loud hand-clapping, the women's merrymaking for this bridal, in one of the next houses. This is a general and ancient Semitic wise of striking sounds in measure, to accompany the lively motions of their minds; in the Hebrew Scriptures it is said, "The floods and the trees of the field clap their hands."[1]

When Doughty went with Amm Mohammed to the fields outside Kheybar, he discovered the meaning of a passage in Job:

> The irrigation rights of every plot of land are inscribed in the sheykhs' register of the village;--the week-day and the hours when the owner with foot and spade may dam off and draw to himself the public water. Amongst these rude Arabian villagers are no clocks nor watches,--nor anything almost of civil artifice in their houses. They take their wit in the daytime, by the shadowing-round of a little wand set upon the channel brink.--This is that dial of which we read in Job: 'a servant earnestly desireth the shadow...our days on the earth are a shadow.'[2]

Beduin manners bear many resemblances to those of Biblical times. When he discourses on the forms of address, Doughty points out that

> abûy, "my father," is a reverend title spoken by a lesser to the more considerable and worshipful person, as his householder, (so David, then a captain of outlaws, to the lawful head of his people, king Saul).[3]

He discovered the Arabs were no less vehement in their Cursing than the ancient Hebrews had been; indeed, many of the bitter outpourings of the nomads that he quotes might have come from the Bible, the sound of the railing is so like that of the Old Testament:

1. A. D., I 269. Cf. Psalm xcviii.8 and Isaiah lv.12
2. Ibid., II 199. Cf. Job vii.2; viii.9.
3. Ibid., I 316. Cf. I Samuel xxiv. 11.

> Curse thee all the angels, curse thee all the Moslemin, let all the heathen curse thee![1]

> The raging of the tongue is natural to the half-feminine Semitic race. The prophet prayeth against some which disquieted him: "Pour out their blood by the sword, let their children consume with famine, their women be childless and their wives widows: they shall cry out from the houses as the ghrazzu is suddenly upon them. Forgive not, Lord, their trespass, give to them trouble of spirit, destroy them from under the heaven, and let Thy very curse abide upon them.[2]

The manner of binding oaths among the Arabs is very ancient:

> For the better assurance of a promise they ask and give the hand: it is a visible pledge. So in Ezekiel, the sheokh of the captivity promise and plight their hands.[3]

The Beduin oaths of good faith go back to Biblical times.

> To clear himself of an unjust suspicion one will say to the other, "There is nothing between us but Ullah." Like words we hear from gentle Jonathan's mouth, in his covenant with the climbing friend David.[4]

> If aught be missing in the nomad menzil, the owner of that which is lost or strayed may require of whom he will an oath of denial, as Ahab took an oath of his neighbours, who are called "every nation and kingdom," that his subject and enemy, Elias, was not found amongst them.[5]

The nomad habit of confirming every word by an oath has its Old Testament parallel:

> In the biblical authors, Joseph makes protestation to his brethren "By the life of Pharaoh," and later that is common in them "as the Lord liveth;" Jehovah promises under the same form, "As I live, saith the Lord."[6]

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1. A. D., I 266
2. Ibid., Cf. Jeremiah xix. 21-23
3. Ibid., Cf. Ezekiel xvii.18
4. Ibid., p. 267. Cf. I Samuel xx.23
5. Ibid., Cf. I Kings xviii.10
6. A. D., I 269. Cf. Genesis xlii.15; Judges viii.19; Numbers xiv.28.

Nomad swearing also follows a Biblical pattern:

> Full of ribaldry, the Aarab will often say in a villanous scorn kuss marrathu, "his wife's nakedness for him," or ummhu, "his mother's nakedness." My Medina host at Kheybar, who otherwise was a good worthy man, would snib his only son tyranically and foully with this reproach of his deceased mother, whom he had loved. The biblical Saul, justly incensed, also reviles his son by the nakedness of his mother, a perverse and rebellious woman, and Jonathan her son rose from his father's dish and departed in fierce anger.[1]

The baseness of the ancient Semitic character Doughty found in the Beduins:

> The herdsmen's grossness is never out of the Semitic nature, the soul of them is greedy first of their proper subsistence and then of their proper increase. Though Israel is scattered among the most polite nations, who has not noted this humour in them? Little Joseph is a tale-bearer to their father of his brethren's lewd conversation in the field; such are always the Semitic nomads. Palestine, the countries beyond Jordan and Edom, given to the children and nephews of Abraham, spued out the nations which dwelled before in them, and had defiled the land: the Beny Israel are admonished, lest the soil cast out them also. In Moses is remembered the nomad offence of lying with cattle; the people are commanded to put away guiltiness from the land by stoning them: in Arabia that is but a villanous mock, and which the elder sort acknowledge with groans and cursing. The pastoral race being such, Israel must naturally slide back from Moses' religion to the easy and carnal idolatry of the old Canaanites.[2]

But even the basest Arabs conform, as from ancient times, to certain laws of the desert:

> The maidens in the nomad booths are of a virginal circumspect verecundity, wards of their fathers and brethren, and in tutelage of an austere public opinion. When daughters of some lone tents must go herding, as the Midianite daughters of Jethro, we have seen, that they may drive their flocks into the wilderness and fear no evil: there is not a young tribesman (vile

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1. Ibid., Cf. I Samuel xx.30-34.
2. Ibid., pp. 265-266. Cf. Leviticus xviii.23.

> though many of them be,--but never impious,) who will do her oppression.[1]

Though Doughty took into the desert smallpox vaccine and other nineteenth century medicines, he found that the ills that had afflicted mankind for centuries were being treated with remedies that were just as old. As he was nearing Mecca, in the second year of his wanderings, he acquired painful ulcers, the five months' course of the malady can hardly have been made pleasant by the reflection that

> Sores springing of themselves are common among the Beduw. [Comp. also Deut. xxviii.35][2]

The old practice of blood-letting he found went on among the nomads; but he discovered something more interesting than that when he watched Thâhir being so treated for megrims:

> Thâhir, cupped in the head, neck, and back, felt lightened, he covered the blood with a little heap of dust, and one who came in asking "What is this heap," he answered, "Blood which I have buried." (So it is read in Ezekiel, that blood should be covered with dust.)[3]

The connection between Arabia and the Bible which most stirs the imagination is not, however, such a homely one. It is that which drew Doughty into the caravan to Mecca: the ancient ruined sepulchres, which for centuries had wasted in the desert sands, desolate and forgotten as the kings who caused them to be chiselled out of the living rock. Doughty was not disappointed in them when he reached Medain

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1. A. D., I 322.
2. Ibid., p. 479.
3. A. D., I 492.

Salih; he found the ruins as they might have stood before the birth of Christ:

> The Semitic East is a land of sepulchres; Syria, a limestone country, is full of tombs, hewn, it may be said, under every hill side. Now they are stables for herdsmen, and open dens of wild creatures. "Kings and counsellors of the earth built them desolate places"; but Isaiah mocked in his time those "habitations of the dead."[1]

The exploration of the funeral chambers was for a stranger a hazardous business; but at the risk of his life Doughty went into the death-smelling gloom and discovered the relics of very ancient peoples. The pit that he found in the monument was like that described by Ezekeiel and Isaiah; the shreds of linen winding-cloths and leather shrouds and the traces of frankincense suggested a method of embalming and burying bodies similar to that mentioned in John and Luke.[2]

These constant allusions to the Bible, especially to the Old Testament, serve not only to keep fresh in the reader's mind that Doughty undertook his travels in order to understand something of the antiquity of Semitic life; they indicate very plainly, more so than the fact of his having been brought up the son and grandson of a clergyman, his vital knowledge of the Scriptures. It is for this reason that I have dealt with them first. What I have now to say about Doughty's sentence structure may the more readily be believed.

An application of the structural principles of Hebrew

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1. Ibid., p. 169. Cf. Job iii.14
2. Cf. A. D., I 170

poetry to the prose of Travels in Arabia Deserta may seem an odd enterprise. But the oddness must lie with the creative artist rather than with the critic. To have deliberately chosen a writing technique so remote from the prose of his own day argues one of two things: an excess or a deficiency of artistic sense. The casual reader of Arabia Deserta (if indeed there can be such a person) finding the prose hard or 'cragged' in a degree that he has not encountered elsewhere will have no reservation about condemning the obscurity of the book. But he who sees in the sentences the Biblical pattern and the Semitic development of the ideas will marvel at the real purity of Doughty's art. For it is true, as what is to follow will, I hope, show, that the sentence and paragraph structure are perfect in their conformity to the Semitic subject matter.

The structure of ancient Hebrew poetry was first satisfactorily explained by Bishop Lowth, more than a century after the appearance of the Authorized Version. His findings, which, with some slight additions by more recent scholars, stand as the best explanation of Hebrew prosody, can be used to test the extent of Doughty's Biblical debt. With any writing of Biblical flavour, it is a question how much one must attribute directly to the Bible, how much to intermediate stages in themselves largely Biblical in tone. With Doughty the answer is not difficult to come by. Though he did read theological writing (which will be discussed in the next

chapter) and though he was familiar with Pilgrim's Progress, and borrowed occasionally from both, his great source must be the Bible itself. For the Semitic cast of his sentences is a far different thing from that of the other writings, which are constructed on what has been called an Aryan pattern. A study of the system of parallelism, explained by Lowth, of the Semitic linking of sentences into blocks of thought, together with an examination of the imagery and vocabulary of Travels in Arabia Deserta will reveal the book as lavishly (but not, I think, slavishly) Biblical.

Lowth's great discovery of the governing principle of Hebrew poetry is that of parallelism.

> The poetical conformation of the sentences, which has been so often alluded to as characteristic of the Hebrew poetry, consists chiefly in a certain equality, resemblance, or parallelism between the members of each period; so that in two lines (or members of the same period, things for the most part shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This parallelism has much variety and many gradations; it is sometimes more accurate and manifest, sometimes more vague and obscure: it may however, on the whole, be said to consist of three species.[1]

The three kinds of parallelism he observes are synonomous, antithetic, and synthetic or construcutive. To these Driver adds a fourth group, somewhat rare, climactic parallelism. Instead of depending for its effects upon meter and rhyme, as does English poetry, ancient Hebrew poetry rests upon patterns of sentences with parallel disposition of clauses and phrases of approximately the same length. The 'members'

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1. Robert Lowth, Lectures on the Sacred Poetry of the Hebrews, tr. G. Gregory, (Andover, Mass., 1829) p. 157

referred to by Lowth, either phrases or clauses, occur in groups of anywhere from one to six, groups of two, three, or four being most common. We may find, for example, a verse in which there are two clauses, the second repeating the thought of the first in different, though similar, language, as

> The Mountains skipped like rams,
> And the hills like lambs.[1]

This is a distich of synonomous parallelism. Or we may find a distich in which the second member expresses a thought not the exact equivalent of the first but similar to it, such as

> Sun, stand thou still upon Gibeon;
> And thou, Moon, upon the valley of Aijalon.

This too is a variety of synonomous parallelism in a distich. Instead of repeating the thought of the first member, the second member may present a contrasting thought; it is then antithetic parallelism, as

> A wise son maketh a glad father:
> But a foolish son is the heaviness of his mother.

When neither a repetition nor a contrast is presented but when there is a parallelism in the form of construction, there is synthetic or constructive parallelism. 'A comparison, a reason, a consequence, a motive, often constitutes one of the lines in a synthetic parallelism.'[2] Hence the following

1. Ps. cxiv.4. For clearness I have divided the members as though they were separate poetic lines. The illustrations of various kinds of parallelism in this paragraph are taken either from Lowth or from the summary of S. R. Driver, An Introduction to the Literature of the Old Testament (New York, 1942), pp. 362-365.
2. Driver, op. cit., p. 363

are all instances of the same type of distich:

> Yet I have set my king
> Upon Zion, my holy hill.
>
> Better is a dinner of herbs where love is,
> Than a stalled ox and hatred therewith.
>
> Answer not a fool according to his folly,
> Lest thou also be like unto him.
>
> As a bird that wandereth from her nest,
> So is a man that wandereth from his place.

To these three kinds, Driver adds climactic parallelism, in which the completion of the thought is delayed by the insertion of a parenthetic element and the consequent repetition of part of the first member. (Another term for this construction is ascending rhythm.) This kind of parallelism occurs almost uniquely in the most elevated poetry; hence its rarity.

> Give unto the Lord, O ye sons of the mighty,
> Give unto the Lord glory and strength.
>
> The voice of the Lord shaketh the wilderness;
> The Lord shaketh the wilderness of Kadesh.

In the more complex patterns, of more than two members, and as many as six, the same principles of similarity and contrast are observed. In a tristich, for example, all three members may be parallel, as

> But let all those that put their trust in thee rejoice:
> Let them ever shout for joy, because thou defendest them:
> Let them also that love thy name be joyful in thee. ;

the first two may be parallel and the third complete the thought

> The kings of the earth sit themselves,
> And the rulers take counsel together,
> Against the Lord, and against his anointed. ;

the first may be introductory and the second and third parallel,

Arise, O Lord; same me, O my God:
For thou hast smitten all mine enemies upon the cheek bone;
Thou hast broken the teeth of the ungodly. ;

or the first and third may be parallel and the second parenthetical,

Hear me when I call, O God of my righteousness:
Thou hast enlarged me when I was in distress;
Have mercy upon me and hear my prayer.

Tetrastichs, and the rarer pentastichs and hexastichs have similar arrangements. These last are of relatively little importance; like octameter lines in English verse they are most frequently compounds of simpler forms. As Driver observes, 'The finest and most perfect specimens of Hebrew poetry are, as a rule, those in which the parallelism is most complete (synonymous distichs and tetrastichs), varied by an occasional tristich.'[1]

The principle of parallelism in ancient Hebrew poetry is an astoundingly large element in Doughty's sentence structure. There is hardly a page where it cannot be observed; a full collection of instances of parallelism in Arabia Deserta would be a volume almost the size of Doughty's. Samples of various types taken here and there should serve, however, to show his great indebtedness to the Bible for his sentence structure.

Distichs of synonomous parallelism of the two types illustrated above are frequent. For that type in which the second member enforces the thought of the first by repeating, we might illustrate Doughty's use with the following:

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1. Driver, op. cit., p. 365

The mukowwems are sturdy, weathered men of the road, that can hold the mastery over their often mutinous crews;/it is written in their hard faces that they are overcomers of the evil by the evil, and able to deal in the long desert way with the perfidy of the elvish Beduins.[1]

They comforted themselves by the way with tobacco,/ and there was non, said they, better in the whole world than this sweet leaf of their own country.[2]

There was a great stillness in all their camp;/these were the last hours of repose.[3]

He seemed afraid in that presence to answer me;/ perhaps he durst not speak frankly, or much above his breath.[4]

Kindly they received the guest,/and a tray was presently set before me of their excellent dates.[5]

His usher found me slumbering in my hakhzan;/worn and broken in this long year of famine and fatigues, I was fallen into great languor.[6]

O God! who can forecast their tragedies to come!/ what shall be the next vengeance and succession and forestalling of deaths between them.[7]

Great are their flocks in this dira, all of sheep,/ and their camels are a multitude trooping over the plain.[8]

How pleasant then seemed to me the sunny drought of the wilderness,/how blessed the security of the worsted booths in the wandering villages.[9]

The first two of these illustrations, it will be noticed, are of somewhat greater length than the Biblical members and of

1. A.D. I 3-4. I have divided the lines into members.
2. Ibid., p.5.
3. Ibid., p.6.
4. Ibid., II 3
5. Ibid., II 8
6. Ibid., p. 11
7. Ibid., p. 27
8. Ibid., p. 62
9. Ibid., pp. 75-76

an unequal length in their composition. The last three illustrations conform more rigidly to the Biblical pattern. Doughty allowed himself a certain amount of freedom within the form he was copying.

The second type of synonomous distich, that in which the second member expresses a thought not identical with but parallel and similar to that of the first, Doughty did not use so frequently as the first. But it is to be found occasionally:

> The morrow was one of preparation,/the day after we should depart.[1]

> Enough it seemed to them that the stranger was the hakim,/they would not cavil with a guest or question of his religion.[2]

In the antithetically parallel distichs there is a varying degree of conformity, like that noted above. The members may be long and of unequal length, as in

> There arose the high train of Hermon aloft before us, hoarheaded with the first snows and as it were a white cloud hanging in the element,/but the autumn in the plain was yet light and warm.[3]

and

> The new dawn appearing we removed not yet;/ The day risen the tents were dismantled, the camels led in ready to their companies and halted beside their loads.[4]

Or they may be of the length of those in the Biblical passages and of approximate evenness, as in

1. Ibid., I 6
2. Ibid., II 8
3. Ibid., I 5
4. Ibid., I 6

> In all the pilgrims' lodgings are paper lanterns with candles burning;/but the camp is weary and all is soon at rest.[1]
>
> Mohammed had made every follower of his, with his many spending and vanishing wives, a walker upon quicksands;/ but Christ's religion contains a man in all, which binds him in single marriage.[2]
>
> Under the kella is a new cistern to be filled by the freshet for the well of stinking water within the tower is ruinous.[3]
>
> Mohammed is childless, and ajjr, a man barren in himself;/ the loyal Hamud el-Abeyd has many children.[4]
>
> Fortune was to Mohammed's youth contrary,/a bloody chance has made him Ruler.[5]

Synthetic or constructive parallelism has no place in Doughty's prose, as far as I have been able to discover. This is not so surprising as it may seem. The explanation lies in the next section of this chapter, which will deal with the Semitic manner of linking sentences. It will then be seen that this type of parallelism (or a great part of it) is a deviation from the normal Semitic habit of mind. Doughty's prose, consciously or unconsciously, rejects it.

Rare though it is in the Bible, climactic parallelism appears in Arabia Deserta, and in a proportion which is, I think, in the same ratio to the other forms of parallelism as in the Bible.

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1. Ibid., p. 8
2. Ibid., p. 24
3. Ibid., p. 27
4. Ibid., II 18
5. Ibid., p. 19

> Bitter is the heart, and the sword is sharp, of him who rules over the wandering tribes of the khála.[1]
>
> How good! seemed to me, how peaceable! this little plot of the nomad earth under the dripping curtains of a worsted booth, in comparison with Hâyil town.[2]

It is this kind of parallelism with its readily seen emotional height which has led some readers of Arabia Deserta to feel, without knowing exactly why, that Doughty's style is Biblical in part.

When we find the more complicated patterns of parallelism in the prose of Arabia Deserta, the dependency on the Old Testament becomes far more obvious: a certain number of distichs (though not nearly so many as we have found) could be coincidental; tristichs, tetrastichs, pentastichs, and even hexastichs crowding into the pages are incontrovertible evidence that the Bible was Doughty's model.

Among the numbers of tristichs there are some of all kinds. We shall find those in which all three members are parallel, iterating the same idea, as in

> The tent-makers are most busy in their street, overlooking and renewing the old canvas of hundreds of tents, of tilts and the curtains for litters;/the curriers in their bazaar are selling space the water-skins and leathern buckets and saddle-bottles, matara or zemzemieh;/the carpenters' craft are labouring in all haste for the Haj, the most of them mending litter-frames.[3]
>
> As all is up the drivers are left standing upon their feet, or sit to rest out the latest moments on their heels:/they with other camp and tent servants must ride

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1. Ibid., I 561
2. Ibid. II 67
3. Ibid., I 3

those three hundred leagues upon their bare soles, although they faint;/and are to measure the ground again upward with their weary feet from the holy places.[1]

The Peraean Beduw are more easy in their religion than the Wahabish tribesmen of Arabia;/they make little account of pattering the daily formal prayers,/nor do they rightly know them.[2]

When this land came to be weakened, it would be soon partly forsken, as lying open upon the Beduin marches:/ the few people would draw together in the stronger villages,/the outlying hamlets would be left without inhabitant.[3]

The first houses I found to be but waste walls and roofless,/ and the plantations about them forsaken;/ the languishing palmstems showed but a dying crown of rusty leaves.[4]

And there are those in which the first two members are parallel and the third completes the thought, as in

Malcontent, as has been often seen, they would assault the Haj march or set upon some corner of the camp by night, hoping to drive off a booty of camels:/ in warfare they beset the strait places, where the firing down of a hundred beggarly matchlocks upon the thick multitude must cost many lives;/so an Egyptian army of Ibrahim Pasha was defeated in the south country by Harb Beduins.[5]

Months before, when I came riding hither in an eventide from Kerak, Beduin booths were pitched in the waste without the walls;/the sun was setting and the camels wandered in of themselves over the desert, the housewives at the tents milked their small cattle./ By the ruins of a city of stone they received me, in the eternity of the poor nomad tents, with a kind hospitality. (In this instance the third member has been cut off as a separate sentence.)

The Aarab have no religious elders dwelling in their miserable encampments,/nor have any of them learned letters:/who then should teach the Beduw their religion?[7]

1. Ibid; pp. 6-7
2. Ibid., p. 17
3. Ibid., pp. 22-23
4. Ibid., II 7
5. Ibid., I 10
6. Ibid., p.20
7. Ibid., p. 17

> All their dealings are in foreign money;/reals of Spain, Maria Theresa dollars, and Turkish mejidy crowns;/gold money is known more than seen among them.[1]

The third type of tristich, that in which the second and third members are parallel and the first is introductory, can be seen in

> I an honest person might not go,/when there went down every year with the Haj all the desperate cutters of the town;/nay the most dangerous ribalds of Damascus were already at Muzeyrîb, to kill and to spoil upon the skirts of the caravan journeying in the wilderness.[2]

> It is their caravan prudence, that in the beginning of a long way, the first shall be a short journey;/the beasts feel their burdens,/the passengers have fallen in that to their riding in the field.[3]

> How fresh to the sight and sweet to every sense are those woodland limestone hills, full of the balm-smelling pines and the tree-laurel sounding with the sobbing sweetness and the amorous wings of doves!/ in all paths are blissful fountains;/ the valley heads flow down healing to the eyes with veins of purest water.[4]

> In their camps such would be kind hosts;/but had we fallen into their hands in the desert we should have found them fiends,/they would have stripped us, and perchance in a savage wantonness have cut some of our throats.[5]

> Brackish water in a sweet soil is best for the palm irrigation;/but if the palms be rooted in any saltish or better earth, as at Kheybar, they have need of a fresh irrigation water:/and always for some little saltiness in the soil or water, palm-plants thrive the better.[6]

The fourth type of tristich, that with the parenthetical second member, is used by Doughty thus:

> The kellas stand alone, as it were ships, in the immensity of the desert;/they are not built at distances of camps, but according to the opportunity of water;/it is more

1. Ibid., II 9
2. Ibid., I 2-3
3. Ibid., p. 7
4. Ibid., p. 17
5. Ibid., p. 30
6. Ibid., II 7

often two or even three marches between them.[1]

> Already we saw the flies of the oasis:/ Kheybar was yet covered from sight by the great descending limb of the Harra;/ we felt the air every moment warmer and, for us, faint and breathless.[2]

The numbers of tetrastichs in Arabia Deserta are indeed surprising. As in the distichs and tristichs there is variation in the length and composition of the members; sometimes the divisions come between parallel phrases, sometimes between parallel clauses; and the disposition of the parallel parts is also varied. The most common type, that in which the first two members, and the last two are parallel, as in Gen. xlix.7,

> Cursed be their anger, for it was fierce;/and their wrath, for it was cruel:/I will divide them in Jacob,/ and scatter them in Israel.

and Deut. xxxii.21

> They have moved me to jealousy with that which is not God;/they have provoked me to anger with their vanities:/ and I will move them to jealousy with those which are not a people;/ I will provoke them to anger with a foolish nation. ,

Doughty uses again and again:

> Tell me (said he), since thou art here again in the peace and assurance of Ullah,/ and whilst we walk, as in the former years, toward the new blossoming orchards, full of the sweet spring as the garden of God,/what moved thee,/ or how couldst thou take such journeys into the fanatic Arabia?[3]

> There go commonly three or four camels abreast/ and seldom five:/the length of the slow-footed multitude of men and cattle is near two miles,/and the width some hundred yards in the open plains.[4]

1. Ibid., I 9
2. Ibid., II 74
3. Ibid., I 1
4. Ibid., p. 7

> We march in an empty waste/a plain of gravel,/where nothing appeared/and never a road before us.[1]
>
> This year he was a messenger of good tidings,/(showers and freshets in the mountains had filled the birket)/ and returned with the Pasha's commandment in his mouth/ (since in the garrisons there are few or none lettered) to set a guard over the water.[2]
>
> But the day was rainy,/the pilgrims' bedding, commonly a cotton quilt, in such a march is wetted through;/yet the present evils cannot last/and each moment we are nearer to the sun of tomorrow.[3]
>
> Then the B. Hameydy fell by night upon the tents of the Kerakers from the north;/it was the Christians' camp, in which part lies their inheritance:/they killed five and took a score of matchlocks,/also there fell of the nomads three men.[4]
>
> The soil is now good loam,/no more that sharp granite grit of hayil;/the dates are good,/they are the best of the country.[5]

Other types of tetrastichs Doughty uses less commonly. That in which the first and third members and the second and fourth are parallel, as in Ps. lv.21,

> The words of his mouth were smoother than butter,/ but war was in his heart:/his words were softer than oil,/yet were they drawn swords. ,

can be seen in

> The Moslem town-sheykh deals tolerantly with them,/they are part of his "many",/but the Christians complain of vexations;/they are all rude men together.[6]

and

> If any marketing nomads dismounted at her door,/she received them bountifully;/if any in the village were in want, and she heard of it,/she would send somewhat.[7]

The type in which the first three members are parallel and

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1. A. D., I 7
2. Ibid., p. 9
3. Ibid., p. 20
4. Ibid., p. 26
5. Ibid., II 7
6. Ibid., I 24
7. Ibid., II 89

the fourth is independent, as in Ps. i.3,

> And he shall be like a tree planted by the rivers of water,/that bringeth forth his fruit in his season;/ his leaf also shall not wither;/and whatsoever he doeth shall prosper. ,

occurs in Arabia Deserta in sentences such as

> The hearts of the Arabians waxed cold at that sight,/-- the black death, when they thought themselves secure, was there in the midst of them!/also the bullets of the Dowla fell to them from very far off;/nevertheless they passed on to the assault.[1]

The tetrastich of introverted parallelism, in which the first and last and the two middle members are parallel, as in Pr. xxiii.15-16,

> My son, if thine heart be wise,/my heart shall rejoice, even mine./Yea, my reins shall rejoice,/when thy lips speak right things. ,

appears occasionally, in sentences such as

> What mean these lofty walls;/is not the site too small for a city?/neither is the soil very fit hereabout for husbandry;/less town than fortress it might be a praesidium, in these parts, upon the trade road.[2]

The tetrastich in which the first member is independent and the remaining three are parallel, as in Pr. xxiv.12,

> If thou sayest, Behold, we knew it not;/doth not he that pondereth the heart consider it?/and he that keepeth thy soul, doth not he know it?/and shall not he render to every man according to his works? ,

is to be seen in

> Now we descended into a large bottom ground in the lava-field, el-Hurda, full of green corn:--/that corn I saw ripen before my departure from Kheybar!/Here Ghroceyb dreaded to meet with the ghrazzu,--/the robbers might be grazing their mares in the green corn of the settlement.[3]

1. A. D., II 35
2. Ibid., I 30
3. Ibid., II 74

In short, the only type of tetrastich which is not to be found in Arabia Deserta is that in which the four members are in no determinate relationship (as in Ps. xl.17). It is possible that they too are there, though rarely. But because they do not appear frequently we may conclude that Doughty employed the tetrastich for effects of repetition or contrast which this type does not afford.

Even the rare pentastich, which can be seen in Cant. iii.4,

> It was but a little that I passed from them,/but I found him whom my soul loveth:/I held him, and would not let him go,/until I had brought him into my mother's house,/and into the chamber of her that conceived me.,

occurs in Arabia Deserta:

> We should think them sprawling riders;/for a boast or warlike exercise, in the presence of our armed company, they let us view how fairly they could ride a career and turn;/striking back heels and seated low, with pressed thighs, they parted at a hand-galop, made a tourney or two easily upon the plain;/and now wheeling wide, they betook themselves down in the desert, every man bearing and handling his spear as at point to strike a foeman;/so fetching a compass and we marching, they a little out of breath came gallantly again.[1]

And there are at least two instances of the hexastich, which has varying patterns of parallelism (as in Num. xxiv.17, I Sam. ii.8, Cant. iv.8, and Hab. iii.17):

> Little was my practice of medicine,/yet this name procured me entrance amongst them, and the surest friends./A man of medicine is not found in Nejd;/but commonly they see some Ajamy hakim, once a year, at Hayil amongst the Persian pilgrims./ I was called to visit suffering persons;/yet because they would not leave with me the smallest pledge of their good faith, I remained with hardly any daily patients. [2]

> The Emir sat now in Hamud's place,/and Hamud where Sleyman daily sat./ The light scimitar, with golden

1. A. D., I 30
2. Ibid., II 4

> hilt, that Mohammed carries loose in his hand, was leaned up to the wall beside him;/the blade is said to be of some extremely fine temper./ He sat as an arabian in his loose cotton tunic, mantle and kerchief, with naked shanks and feet,/his sandals, which he had put off at the carpet, were set out before him.[1]

There is more than one sentence in each of these passages, but because the subject matter in each has a unity, it does not seem an unwarranted application of the term hexastich.

The second great influence that the Bible had upon Doughty's prose style lies in the manner in which clauses and sentences are brought together. The Semitic languages draw together thoughts in a way markedly different from the way English does. In the one, relationships are expressed through the juxtaposition of ideas, without connectives (or with very slight connectives, and those usually coordinating); in the other, they are expressed through connectives which subordinate or heighten certain parts. One may be called a constructive or artificial style, the other a a cumulative style.[2]

The latter may be seen at a high degree of perfection in the prose style of Milton. Phrase is locked to phrase, clause to clause, so that as the sentence is built each part is joined inseparably to the whole; and the entire thought, which cannot be grasped until the end of the sentence or paragraph, is one usually of great complexity. The Semitic style, on the other hand, conveys its ideas through the placement of statements beside each other, without benefit of subordination. Ernest Renan has summarized this difference thus:

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1. Ibid., p. 11
2. cf. A.S. Cook, The Bible and English Prose Style (Boston, 1908) For a succinct account of these differences

> Dans la structure de la phrase, comme dans toute leur constitution intellectuelle, il y a chez les Sémites une complication de moins que chez les Ariens. Il leur manque un des degrés de combinaison que nous jugeons nécessaires pour l'expression complète de la pensée. Joindre les mots dans une proposition est leur dernier effort; ils ne songent point à faire subir la même opération aux propositions elles-mêmes. C'est, pour prendre l'expression d'Aristote, le style infini, procédant par atomes accumulés, en opposition avec la rondeur achevée de la période grecque et latine.[1]

This peculiarity of the Semitic languages may have been borne in upon Doughty as he heard the Arabs talk: certainly the same lack of subordination and of transition is observable in their conversations recorded in his book. But he himself, in the parts of the book that do not reproduce Arabian speech but convey his own observations, used it widely, page after page. And with the parallelism of the kinds discussed above he achieved a marked Biblical style.

The phenomenon is most easily understood in single sentences, where phrases and clauses, simply by being placed together, have a relationship, implicit in this Semitic or constructive style rather explicit as in the Aryan or cumulative manner. J. H. Gardiner, in his chapter on Hebrew narrative[2], maintains that in Hebrew sentences the verb could be omitted, and gives as an example Prov. xxvi. 3, 'A whip for the horse, a bridle for the ass, and a rod for the fool's back.' This we can take as a very simple illustration of the relationship of ideas through their mere juxtaposition. Doughty makes use of this technique not infrequently.

1. Ernest Renan, Histoire Générale et Système Comparé des Langues Sémitiques (Paris, 1858), p. 21
2. J. H. Gardiner, The Bible as English Literature (New York, 1906), p. 69

> His strength failed him here, the fever returned upon him: I gave him rhubarb in minute doses and quinine.[1]

Normal English would insert *and* between the first two clauses; to Doughty the relationship is apparent without it. And normal English would subordinate the first two clauses, probably with either *when* or *since*; to Doughty the temporal or causal subordination is implicit in the way in which the clauses are placed.

This device is probably responsible for a good part of the irritation some readers experience in *Arabia Deserta*. Because normal English prose makes suitable subordination, giving proper emphasis to the main ideas, sentences which do not render this service to the reader seem fragmentary and rude. Unless we recognize the Semitic principle in Doughty's style, when we read a passage such as

> Samn is the health of man in the deadly khála; the best samn has the odour of the blossoming vine.--The negroes gladly anoint their black skins with butter.[2]

We may think it merely a collection of rough notes.

Doughty's paragraphs conform to this principle of implied relationship in a way that is hardly believable until one has really examined them for it. To take a short paragraph, that recording part of his experience at Hâyil will do:

> Few or none of the pilgrim strangers while lying at Hâyil had entered the town,--it might be their fear of the Arabians. Only certain Bagdad derwishes came in, to eat of the public hospitality; and I saw besides but a company of merry adventurers, who would be bidden

1. *A. D.*, II 92
2. *Ibid.*, p. 209

> to a supper in Arabia, for the novelty. In that day's press even the galleries of the Mothîf were thronged; there I supped in the dusk, and when I rose, my sandals, the gift of Hamûd, were taken. From four till half-past six o'clock rations had been served for "two to three thousand" persons; the Emir's cheer was but boiled temmn and a little samn.[1]

All four sentences in the paragraph embody parallels of one kind or another, synonomous or antithetic. It is true that there are certain transitional devices: and, besides, who, that, these; there is even one when. But even these do not serve to draw the passage over the line into Aryan style. Each sentence is a unit connected to the sentences on both sides only by its placement. The austerity of the Emir in contrast to his great wealth is implied in the Biblical fashion.

The paragraph in which the Kahtân and their sheykh Hayzan are described starts in a more English style,

> The Kahtân who talked with me in the Méshab were pleased when I confirmed the noble antiquity of their blood, in the ears of the tribesmen of Nejd, who until that hour had never heard anything in the matter.[2]

But with the second sentence Doughty begins to slip into Semitic style; there is no transitional device linking it to the first sentence. With the third sentence, a tetrastich, begins parallelism. There follow a tristich, a tetrastich, a distich, and a tristich, all lacking transition and subordination:

> These Kahtân came not into the great public coffee-hall of the Kasr, whether because of the (profane) bibbing there of tobacco smoke, or that they were at enmity with most of the tribesmen: they drank the morning and mid-afternoon and evening cup apart, in their own makhzan; but they received the coffee-berries from the Emir's kitchen. After supper I sought them out: their young

1. A. D., II 53
2. Ibid., p. 38

> sheykh Hayzàn immediately bid me sit down on the saddle-skin beside him, and with a good grace he handed to me the first cup of kahwa. This was a beautiful young man, of manly face and stature; there was nothing in him that you would have changed, he was a flower of all whom I have seen among the Arabians: his life had never suffered want in the khala. In his countenance, with a little ferocity of young years, appeared a pleasant fortitude: the milk-beard was not yet spring upon Hayzàn's hardy fresh face. His comeliness was endowed with the longest and greatest braided side-locks, which are seen among them; and big he was, of valiant limbs:--but all this had no lasting!

Temporal, causal, concessive clauses--all are lacking in this paragraph, yet the relationship of the ideas is perfectly clear; we cannot miss the tragedy of Hayzàn. As far as sentence structure goes, this might have come directly from the Bible.

Such analysis could go on indefinitely, and the extent of Doughty's borrowing of Biblical structure would be more and more obvious. His technique can be seen very quickly, however, simply by placing side by side any passage from the Psalms and two or three paragraphs taken at random from the two volumes. For the manner of its most obvious, the reader might take the long paragraph beginning "The Derb el-Haj", I 8-9, that beginning "As I returned to town", II 9, and "When we had sat three hours", II 101.

In addition to the parallelism of Doughty's sentence structure and his linking of ideas on the Semitic principle, the placement of the adjective in his sentence might be noted as a Biblical borrowing. Frequently we find in Arabia Deserta sentences in which the introductory adjective is supplemented by a second, coördinate adjective, which follows the noun or pronoun. (This device, it will be seen, stems directly from

the technique of parallelism.) Thus, on the model of Psalm cxlvii.5,

> Great is our Lord, and mighty in power: His understanding is infinite.

we shall find

> Just he is and constant, a politic ruler...[1]

In fact, most of the sentences beginning with adjectives, and there are two or three to every page, are Biblical in structure and rhythm.

> Great are their flocks in this dira, all of sheep, and their camels are a multitude trooping over the plain.[2]

> Busy-eyed he was, and a distracted gazer...[3]

> Bitter is the heart and the sword is sharp, of him who rules over the wandering tribes of the khala! but in truth he might not else contain them.[4]

> Seeing them weary, and Eyâd complaining that his soles were worn to the quick, I went on walking barefoot to Gofar, and bade them ride still--Then I beheld once more (oh! blissful sight), the plum trees and almond trees blossoming in an Arabian oasis.[5]

> Girded they are in wadmel coats, falling below the knee, and thereunder wide cotton slops; upon their head are high furred caps as the Sclavonians.[6]

> Hollow his cheeks, his eyes looked austerely, from the lawless land of famine...[7]

There is in Doughty's imagery something of the concreteness and simplicity of the Hebrew, a quality, as Renan noted, which is but another, and natural, expression of the Semitic mind:

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1. A. D. I 25
2. Ibid., II 62
3. Ibid., p. 239
4. Ibid., I 561
5. Ibid., II 247-248
6. Ibid., I 59
7. Ibid., p. 103

> L'unité et la simplicité, qui distinguent la race sémitique, se retrouvent dans les langues sémitiques elles-mêmes. L'abstraction leur est inconnue; la métaphysique, impossible. La langue étant le moule nécessaire des opérations intellectuelles d'un peuple, un idiome presque dénué de syntaxe, sans variété de construction, privé de ces conjonctions qui établissent entre les membres de la pensée des relations si délicates, peignant tous les objets par leurs qualités extérieures, devait être éminemment propre aux éloquentes inspirations des voyants et à la peinture de fugitives impressions, mais devait se refuser à toute philosophie, à toute speculation purement intellectuelle.[1]

Gardiner, applying this directly to the Bible, speaks of its distinguishing characteristic as being "absolute objectivity", dealing with facts concrete and constant.[2] While Doughty's language does make use of philosophical terms, and does deal frequently in abstract language, so that Renan's contention that Semitic language is not given to purely intellectual speculation will not hold for Arabia Deserta, which goes beyond mere concrete observation, nevertheless the principle of concreteness, of objectivity, is observable in certain phases of his writing. In particular I would point out his use of metaphor and simile.

Biblical similes and metaphors are short. They impress, without elaboration, a single similarity of the object with a familiar and concrete thing, one from common experience.

> For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.[3]

1. Renan, op. cit., p. 18
2. Gardiner, op. cit. pp. 88-89
3. Isa. i.30-31

> The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom will I trust; my buckler, and the horn of my salvation, and my high tower.[1]

The comparisons are made in terms of animals, water, growing things, storms, and fire most frequently. But whatever the object, it must be concrete and familiar. Unlike Homeric simile, the Biblical has its force in simplicity rather than in majesty.[2]

Doughty's use of simile and metaphor is sparing; but when he does use it, he follows the Biblical pattern. The animal motif is particularly attractive to him: Mohammed Mejelly is 'strong handed, ambitious, a bird of prey'[3]; later he is 'cock of this hill'[4] and 'a trembler in the field'[5]; the 'bird-witted' Beduins fight 'like screaming hawks'[6]; Abd el-Aziz is 'an eagle's young; and in his day, if he may so live, he will pierce through an hand that holds him with a stroke of his talons'[7]; 'the old eagle' Abeyd's children are 'crow's eggs'[8]; an old man running is 'like a wild goat among the rocks'[9]; Abdullah is 'a dove without gall in the raven's nest of their fanaticism'[10]; the lads climb out of the pool 'like lizards'[11] and run through the dark night 'like colts'[12]; a religious mendicant holds forth his hands 'like eagle's claws'[13];

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1. Ps. xviii.2
2. Cf. Chateaubriand's conversion of Ruth's 'Intreat me not to leave thee...' in Homeric language for a contrast in the two manners. A. S. Cook, op. cit., pp. lxii-lxiv.
3. A. D., I 25.
4. Ibid.
5. Ibid.
6. Ibid., II 21-22.
7. Ibid., II 27.
8. Ibid., p. 30.
9. Ibid., II 129.
10. Ibid., p. 364.
11. Ibid., II 435.
12. Ibid., p. 436.
13. Ibid., I 52.

Mohammed Aly is 'a caterpillar'[1]; a woman runs 'like an ostrich alone in the wild desert'[2]; the proud Ibn Rashid 'carries his coxcomb like an eagle'[3]; sharp-sighted Arabs see 'as falcons'[4]; timid Arab women sit 'half afraid like partridges in the bushes'[5]; and the Emir at Hayil 'rules as a hawk among buzzards, with eyes and claws in a land of ravin'.[6] Images of an agricultural life are indeed dominent: the graveyard of Kheybar is 'like a garden soil, in springtime, which is pushed by the new-aspiring plants'[7]; the Kheybar valleys lie together 'like a palm leaf'[8]; Amm Mohammed's human affection 'like the waxes powder upon summer fruits, is deflowered under any rude handling'[9]; the gypsum fretwork of Arab walls 'springs as a plant under the hands of the Semitic artificers'[10]; the Arabs would have a man 'like the pomegranate, a bitter-sweet, mild and affectionate with his friends in security'[11]. When Doughty takes the homeliest objects for his comparisons, he achieves his most striking effects:

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1. Ibid., I 91.
2. Ibid., p. 232.
3. Ibid., p. 289.
4. Ibid., p. 336.
5. Ibid., p. 464.
6. Ibid., p. 608.
7. Ibid., II 79.
8. Ibid., p. 92.
9. Ibid., p. 211.
10. Ibid., II 322.
11. Ibid., I 564.

'The shape of all those lightnings was as an hair of wool that is fallen in water'[1]; 'The Arabs' appech is at best like the hollow words dropping out of the mouth of a spent old man'[2]; the film on molten lava is 'like that floating web upon hot milk, a soft drossy scum'[3]; the wooden-headed Bessam--'like a tub which is shipped round the world he was come home never the better'[4]; friendship 'is as glass, that being drawn to a length, may then snap short, and the ddivorced parts are hardly to be knit together again'[5]. This is, of course, the quality of the frequently mentioned simile of the Semite, 'like to a man sitting in a cloaca to the eyes, and whose brows touch heaven'[6]. Only rarely, four or five times at most, does Doughty introduce into his comparisons a subject foreign to Arabian life: Holland cheeses[7], a stage king[8], the current of the Thames at London Bridge[9], the blithe whistle of the wood-grouse in Northern Europe.[10] Im images of sound, heat, and light Doughty is purely Biblical: Hassan has 'the brazen voice of a trumpet'[11]; the Arabian intelligence is 'like the moon, full upon this side of shining shallow light, but all is deadness on the side of science'[12]; the desert air is 'like a flame in the sun'[13]; the desert soil 'glowed as an hearth'[14]; the lava wastes are 'like the floor

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1. Ibid., II 305.
2. Ibid., p. 372.
3. Ibid., I 470.
4. Ibid.,II 375.
5. Ibid., I 399.
6. Ibid., p. 56. Cf. Treneer, op. cit., p. 139.
7. Ibid., p. 34.
8. Ibid., p. 556.
9. Ibid., p. 421.
10. Ibid., p. 488.
11. Ibid., p. 363.
12. Ibid., II 129.
13. Ibid., p. 265.
14. Ibid., p. 270.

of a furnace in the sun, and without water'[1]; the moon is 'a watch-light of the night'[2]. Doughty's metaphor in the description of the unmercifully hot desert, 'The Arabian heaven is as burning brass above their heads, and the sand as flowing coals under their weary feet'[3], seems a synthesis of Deut. xxviii.23 ('And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron') and Isa. xxxv.7 ('And the glowing sand shall become a pool...'). These are all short, simple comparisons in terms of familiar, concrete objects; there is in the entire book no protracted and involved simile.

In the simplicity of words as well as of images Doughty is frequently Biblical. That does not mean to say that he is always so. In fact, his point of departure from the Bible lies in his use of Latinate abstract words which he imposes upon Biblical sentence structure. But the Biblical effect is very marked when he combines the constructive style with simplicity of language; most often this happens when strong emotional quality is present. In the description of the oasis of Shemmîa, for example, the Biblical tone is so strong that the reader is inclined to believe he is meeting something already familiar to him.

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1. A. D., I 413
2. Ibid., 366
3. Ibid., p. 79

> Shemmîa is pleasanter and fruitful, her green cornfields are watered by a slender spring, her villagers are of a peaceful behaviour; her wells are many, the boughs of her fruit-trees hang over the clay orchard walls into the inhuman desert.[1]

The Biblical quality has been achieved through the sentence structure, a pentastich, stated in words suggestive of the ecstasy of The Song of Songs--the words pleasant, fruitful, green, and water have more power over the imagination in the Bible than in any other writing. Most of the oasis descriptions bear this same marked resemblance to the Bible. The brief spring pasture of the nomads as Doughty describes it seems as though it should have a Biblical counterpart:

> It was now the 22nd February, and we found here the rabîa, or new spring of blossoming herbage; the most was of wild rape kind, pimpernel and sorrel, humsîs, The rabîa is the yearly refreshment, nay, the life, of the nomads' cattle. Delightful to the eye, in the desert land, was that poor faery garden of blossom.[2]

Pimpernel and sorrel are not mentioned in the Bible; again the resemblance is effected by the arrangement of the phrases and by the use of the simple words spring, sweet refreshment, garden, and blossoms. Doughty's parched eyes delighted in the deart gardens.

> The first outlying orchards are nigh before us,--and Eden to our parched eyes from the desert; then we see those full palm-bosoms, under the beautiful tressed crowns, the golden and purple coloured food fruits.[3]

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1. Ibid., pp. 32-33.
2. A. D., I 218.
3. Ibid., p. 520.

Living green things, flowers, clear water were to him much like a foretaste of Paradise. In his descriptions of the oases it was natural that he should slip into Biblical language. His most impassioned outburst came in the descent to the summer station at Wady Thirba, not at seeing a garden but at remembering, as he passed through groves of thorn and fig trees, the beauty of other gardens, which seemed visions of heaven to come:

> In these miles-long straits, are many trees of the acacia thorn, and a myrtle-leaved kind of great wild barren fig tree, el-uthub; and in the bottoms some greenness of weeds, a sign that the seyl water lies not far under.--But I saw nowhere the rose-laurel, whose blossoming thickets are the joy of our eyes in all fresh sites of the lime-rock wilderness towards Syria. Beautiful at Petra, how beautiful in the torrents of Jordan!--and those wild gardens of exceeding beauty where of old stood the town of Caesarea Phillipi!--but oh the delicious groves of water blossoms which blow by that blissful strand of the lake of Galilee! Who that was a Christian, would not remember them in his grave, if it were possible.[1]

When he reached the encampment at Wady Thirba, in a "fresh grove" by "springing clear wells" he again cried aloud in gladness:

> O joyful refreshment to see the paradise covert of a thick green grove, and water fleeting![2]

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1. A. D., I 439 - For contrasting descriptions of Petra, cf. Burton's The Gold Mines of Midian and the Ruined Midianite Cities, pp. 277-278; Palmer's The Desert of the Exodus, II, 441; and Gertrude Bell's letter of March 29, 1900 (The Letters of Gertrude Bell, London, 1939, I, 80-81). None of these has the pronounced Biblical tone of Doughty's description.
2. Ibid., p. 441.

Water has here the same force that it has in Isaiah lviii.11:

> And the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

When he wrote

> Twenty paces wide of the strong Sefsáfa spring was a knot of tall rushes; there I hoped to find a new fountain of water[1],

he echoed both the literal meaning of Jeremiah i.13:

> They have forsaken me the fountains of living waters

and the figurative meaning of Revelations vii.17:

> ...for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life

and of Revelations xxi.6:

> I will give unto him that is athirst of the fountain of the water of life freely.

Water and garden became for Doughty the fairest of words.

> What pleasure to visit Tâyif! the Eden of Mecca, with sweet and cool air and running water, where are gardens of roses and vineyards and orchards.[2]

When he saw the wares of the Damascus merchants of the Haj,

he delighted in the

> precious carpets (like gardens of fresh colours and soft as the spring meadows)[3].

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1. Ibid., II, 197.
2. A. D., II, 478.
3. Ibid., I, 206.

But the oasis beauty Doughty found cloying after a time.

> In the cases is food in abundance; but I chose to put back into the airy wilderness.[1]

This bears much resemblance to Elijah's wilderness.[2]

> In the wilderness Doughty saw the graceful gazelle.

There seemed to him no adjective better suited to describing its slender feet than beautiful:

> Tólh trees with such cut wash-boughs, hanging maimed and sere, are seen in all the desert; and the desert dust is often trodden down about the thorny mimosa bushes by beautiful wild feet of the gazelles.[3]

> I saw the acacia bushes cropped close, and trodden round in the sand--by the beautiful feet of gazelles.[4]

This is the same use of beautiful as that in

> How beautiful are they feet in sandals[5]

and in

> How beautiful upon the mountains are the feet of him that bringeth good tidings.[6]

This bears out Miss Treneer's statement, which she does not amplify, and which certainly does not take into account the great shaping force that ancient Hebrew poetry had upon Doughty's sentence structure, that

> In the main the influence of the Bible, like the influence of Chaucer, is felt in the management of words not archaic.[7]

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1. Ibid., p. 480
2. Cf. I Kings xxix
3. A. D., I 379
4. Ibid., II 475
5. The Song of Songs vii.1
6. Isaiah, lii.7
7. Treneer, op. cit., p. 156.

Archaic words from the Bible do, however, appear in Arabia Deserta. In addition to those mentioned by Miss Treneer, ear, silverling, hungerbitten, superfluous[1] there are several more from the Authorized Version. Ajects, I 284, meaning "outcasts", "despised persons", appears in Psalm xxxv.15. Albeit, II 320, in several other books Doughty read, is used in Ezekiel xii.7. The verb amerce, I 317, listed by Mr. Taylor as Spenserian,[2] occurs also in Deuteronomy xxii.19. Before-time, II 365, meaning "formerly", is listed in OED with but one example, 1611 Bible, I Samuel ix.9. Betimes, I 19, 504, II 128, is frequent in the Bible: Genesis xxvi.31, passim. Bray, I 203, 573, 245, II 99, which Doughty uses in preference to "pound", is in Proverbs xxvii.22: Though thou shouldest bray a fool in a mortar with a pestle among bruised corn..." Chapiter, I 32, 531, which he uses for "capital of a pillar" is in I Kings vii.16 and Ezekiel xxxv.38. The charger, II 236, I 399, in which the nomads serve their messes of rice and on which the circumcision ceremony is performed, is an archaic word well used: we find a silver charger offered as an oblation, Numbers vii.19, and a charger to carry the head of John the Baptist, Matthew xiv.8. Cruse, II 517, which Doughty uses for the vessel in

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1. Treneer, op. cit., p. 156.
2. Taylor, op. cit., p. 28.

which coffee was boiled at el-Tayif, "a simple earthen cruse, of ancient form" is a word frequently used in the Bible for a vessel holding liquid (I Samuel xxvi.11; I Kings xiv.3; xvii.12; II Kings ii.20). Emerods, II 377, listed by Mr. Taylor as archaic[1], and given in OED as obsolete, occurs in I Samuel v.6. Fain, II 514, is a Biblical adjective.[2] First-ripe, II 530, an adjective Doughty uses of dates, is used in Numbers xii.20 of grapes. Fray, I 360, "to frighten", Mr. Taylor lists as a Spenserian word[3]; it is also Biblical, occurring in Deuteronomy xxxii. 20, passim. The locusts fret green leaves I 323 as the moth frets in Psalm xxxix.11. Gin I 259, "trap", occurs in Amos iii.5. Hand-staves, I 147, appears in Ezekiel xxxix.9, as Doughty intimates. A-hungered, I 441, is in Matthew xii. 1,3. Doughty uses the Biblical archaic plural kine I 591, II, 185, 212, 311. Knop, II 88, appears in Exodus xxv.33: "three cups made like almond-blossoms in one branch, a knop and a flower". Latter rain, I 302, Doughty undoubtedly took from Joel ii.23. Sod, II 435, occurs in Genesis xxv.29 and Exodus xii.9. Servitor, II 315, 508, which Mr. Taylor lists as one of those words which raises Doughty's style above the normal, does so because of its Biblical use.[4]

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1. Taylor, op. cit., p. 30.
2. Cf. Luke xxv. 14.
3. Taylor, op. cit., p. 28.
4. Cf. II Kings iv.43

Washpot, II 536, OED 2a, obsolete except figuratively in allusion to Psalm lx.8, "Moab is my washpot", Doughty uses literally, "...at the wash-pot rinsed his hands delicately". Wine-fats, I 38, is a justified archaism because of its Biblical application, "There are no more wine-fats at Bozra, but her fields are even now fruitful vineyards."

Doughty was not dependent on the Authorized Version. He was apparently well acquainted with the Coverdale translation as well as the Geneva Bible. He may have borrowed some of his vocabulary from Coverdale: brain-pan, I 168, (Judges ix.53); evening-times, I 263, (Zechariah xiv.7); Greekland II 92, which Mr. Taylor lists as obsolete[1] (Acts xx.2); ingathering (n.), I 521, (Exodus xxxiv.22); mizzling, II 73, (Isaiah xviii.4); silverlings, I 384, mentioned by Mr. Taylor as an extension of an existing English word[2], (Isaiah vii.23, and in the Authorized Version, and Tindale's translation, Acts xix.20); shawm, II 119, (Psalm xcvii.7); thievish, I 439, (I Maccabees i.35). That he favored the Authorized Version can be seen in the examination of the forty-odd Biblical quotations in Arabia Deserta. Many times the Coverdale translation seems couched in terms that would be more appealing than those of the Authorized Version to a writer like Doughty who was seeking fresh turns of phrase; but he has chosen the smoother and more familiar

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1. Taylor, op. cit., p. 30.
2. Ibid., p. 11.

way. He quotes[1] Numbers xxxii.1:

> The shallower grounds, we may read in the Hebrew Scriptures, were at all times pastoral, "a good land for cattle";

Coverdale has "a mete place for cattell". The sonorous Authorized Version translation of Jeremiah xlix.4.

> Why gloriest thou in thy valleys, thy flowing valley?

he found more satisfying than Coverdale's

> Wherefore trustest thou in the water streams, that flow to and fro

even though the Biblical waterbrock appealed to him enough to revive it.[2] The alliteration of the Authorized Version's Hosea xii.11 "heaps in the furrows of the field"[3] had for him a more pleasing sound than Coverdale's "heapes of stones as they had in their londe forowes". His choice for quotation of II Samuel viii.2 cannot be on the basis of sound, for Coverdale's

> He smote the Moabites also to the grounde, so that he broughte two partes of them to death and let one parte lyve"

has much more force than

> He cast them to the ground and measured them in three parts with a line, two parts he killed, the third left he alive.[4]

The Authorized Version translation of Isaiah li.1,

> Look unto the rock whence ye were hewn, and the hole of the pit whence ye were digged

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1. A. D., I 17.
2. Cf. Taylor, op. cit., p. 40. Doughty may have taken waterbrook from The Song of Songs v.12. Cf. infra, p. for his use of water brooks in the first notebook, 23rd Nov., 1876.
3. A. D., I 22.
4. Cf. Ibid., P. 23.

is fuller but less ominous than Coverdale's

> Take hede unto the stone whereout ye are hewn and to the grave whereout ye are dygged.

The voice of God in Malachi i.2-4 is a terrifying one in Coverdale's version:

> Yet haue I loued Jacob, and hated Esau...and though Edom sayde: well we are destroyed, we wil go buylde up agayne the places that be waisted: yet (sayeth the Lorde of hoostes) what they buylded, that brake I downe;

but Doughty chose to quote the less fearsome voice of the Authorized Version:

> Whereas Edom saith we will return to build the desolate places, the Lord saith they shall build, but I will throw down.[1]

He preferred the locust of the Authorized Version, Psalm cix.23, "I am tossed up and down as the locust"[2], to the more English grasshopper of Coverdale's "I go hence lyke the shadowe that departeth and am dryuen away as the gres-hoppers." In quoting Job vii.2[3] he uses the Authorized Version's servant instead of Coverdale's bonde seruant, of which he is elsewhere fond.[4] And he prefers the less emphatic translation of Job viii.9[5], "Our days upon earth are a shadow"[6] to Coverdale's "Oure dayes upon earth are

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1. Cf. A. D., I 44.
2. Cf. Ibid., p. 335.
3. Ibid., II 199.
4. Vide glossary
5. A. D., II 199.
6. Ibid., Doughty writer on the earth instead of upon earth.

but a very shadowe." In view of these preferences I think Miss Treneer's statement "What is direct and piercing rather than what is magnificent in the Authorized Version affected his prose'[1] is inadequate; for by quoting from the Authorized Version rather than from Coverdale, in the instances cited above, he refused what was 'direct and piercing", preferring the gentler rhythm of the 1611 Bible.

There can be, I think, little doubt that the inspiration the Bible gave to Doughty was truly great. The employment of parallelism in sentence structure may seem at first a highly artificial technique for an English writer, but as the book progresses and we see the same structure constantly in the recorded conversation, we come to accept it as natural to the subject matter and to the man who became so much a part of that world which he was describing. The notebooks reveal that the Bible was not remote from Doughty's mind; but we do not really need that evidence to tell us. When he writes in the midst of suffering in the summer famine, when the 'languor of hunger, the desert disease, was in all the tents',

> Hither lies no way from the city of the world, a thousand years pass as one daylight; we are in the world and not in the world, where Nature brought forth man, an enigma to himself, and an evil spirit sowed in him the seeds of dissolution.[2]

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1. Treneer, op. cit., p. 129.
2. A. D., I 473.

the comfort of Psalm xc is obvious. When, in the often quoted second sentence of the preface to the first edition of Travels in Arabia Deserta, he warns the reader, 'The book is not milk for babes...', he speaks (in the metaphor of St. Paul, 'And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.'[1] Beyond the shadow of a doubt a very great part of Arabia Deserta was fed from the fat pastures of the Bible.

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1. I. Cor. iii.1-2.

CHAPTER IV.

DOUGHTY'S STUDY OF THEOLOGICAL WRITING

The reading of Elizabethan tragedy and ballad collections does not generally lead to the study of sixteenth and seventeenth century theological tracts, but that was the sequence of Doughty's reading from 1868 to 1870 in the Bodleian. And if one is to judge by the reflections in Travels in Arabia Deserta, he must have found the religious writing a good deal more to his taste, for certainly it has left a far clearer stamp on his prose than have the purely imaginative works of the same period. The explanation for this is, I think, that in the theological writings, which are a varied lot, from Wyclif to Milton, he found not only interesting words and rhythms but also useful information about the Semitic peoples and their religious practices, so that, in a manner of speaking, the tracts became for him text books, from which he learned something about the people with whom he was to live for two years.

Probably because he had from his reading a greater than ordinary acquaintance with Semitic customs, Doughty seems never to have been the excited and ignorant sightseer. His recountal of the sacrificial ceremonies of nomad Arabia is unimpassioned: it shows neither scorn nor delighted enthusiasm; it is simply the intelligent observation of someone who is seeing that which for the most part he has expected to see. His description of the ceremony

of the circumcision in the camp of the Schamna[1] is a wonderfully clear piece of writing. There is in it nothing either of approval or disapproval; it is provoked only by a feeling for ancient ceremony. Though it is a Mohammedan circumcision ceremony, basically it is Semitic. One seventeenth-century book with which Doughty was familiar had given him full details of ancient Hebrew ritual: John Lightfoot's The Temple of Service as it stood in the dayes of our Saviour. In it Doughty had read not only of the circumcision ceremony but also of the sacrificial procedure in the Hebrew temple, what order of priest is designated to slaughter the sacrificial beast, how the animal is prepared, how the blood is caught, how the carcass is cut up (or, as Doughty would say, brittled), and to whom each portion is given. So that when the suspicious Mishwat offers a sacrifice, Doughty witnesses a ceremony with which he has already an academic familiarity:

> At evening, he offered a young sheep for the health of his camels,--mesquin! unwitting of the Will above, and the event determined against him! a month later they were in the power of the enemy. The ewe he had cast silent and struggling to ground (the head of every sacrifice is turned towards Mecca); the Mishwat, kneeling upon it, in the name of God, drew his sword across her throat. Some of the spouting blood he caught in the bowl, and with this he passed devoutly through the troop; and putting in his fingers he bedaubed with a blood-streak the neck and flank of every one of his couching great cattle. The mutton went to the pot. When any beast is slaughtered and brittled, the great bowels are borne out and cast away at little distance by the hareem; the small fatty gut and chitterlings, hastily roasted in the hearth, are divided as sweet morsels by the nomad lads and children. The slaughter-blood, which has flowed upon the ground, is smelled to but refused by the nomads' hounds. Pieces

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1. A. D., I 391-2.

> of the liver, amongst the Fejir, I saw cast into the fire-pit, and eaten broiled by the minors of the household, before the guest-supper. The head is likewise cast in and roasted, the brain is eaten only by women, the men have a superstition that it should dull their eyesight.[1]

This is a very crude performance as compared with the elaborate ritual of the temple as described by Lightfoot: in the desert there are no ranks of priests, some to light the sacrificial fires, some to break the carcass, some to chant accompaniment; here the owner of the animal is supplicant, priest, and host in one. But Doughty's acquaintance with the more elaborate ritual gives him an interest both keen and controlled in Semitic religious matters. Indeed, as he tells us in the preface to the second edition of Travels in Arabia Deserta, it was in large part an interest in Semitic antiquities that took him into the Arabian desert, to live with the nomads who

> observe a Great Semitic Law, unwritten; namely the ancient Faith of their illimitable empty wastes.[2]

His observation is not always a silent one. He leads the Beduins into telling him of their beliefs. The sacrifices to the dead he seems to have found particularly interesting. When he sees the burying place of the sheykhs of the Moahib, he asks questions about the ghosts which the Arabs say haunt these places.[3] He remarks on the practice of hanging shreds of old material on the desert

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1. A. D., I 499.
2. Loc. cit.
3. A. D., I 448-499.

thorns as votive offerings,[1] of rubbing and kissing the black stone in the wall of Kaaba, and of funeral customs.

> I questioned these Beduins of their funeral customs. The deceased is buried the same day, or, if he die at evening, upon the morrow. The corpse is washed, and decently lapped in a new calico cloth: they scrape out painfully, with a stick and their hands, in the hard-burned soil, a shallow grave. The feet of the dead are laid towards Mecca, and over the pitiful form of earth they heap a few stones, to assure the human clay; yet I have seen their graves in the desert mined by foul hyenas, and the winding-sheets lay half above ground. A Mahuby told me that "a man's head is shaved, and the hair is scattered to the wind;" if he spoke truly, it is not known in other parts of Arabia. He said also "a woman's hair is not cut, they bury her comb with her; a stake of the tent is set up at the housewife's grave-head." They sprinkle a woman's bier with perfumes when she is carried out. When one is dead, his kinsmen sacrifice at his grave a ewe, but without sprinkling of blood; they boil and distribute the meat to the funeral company. In the next religious festival, the friends of the deceased assemble to his next kinsman, who has sacrificed according to his ability--the nomads are in this of a large-hearted piety--it should be a cow-camel; but because their households are so indigent, and it were impossible to cut off the womb of the stock, they buy for three or four sheep or goats some fatir, a decrepid naga that has lost the front teeth, and is past bearing: this bease they release from all burdens and let fatten for certain months.~~.~~-For the deceased woman, they keep no sacrifice.[2]

In the description of the sacrificial ceremonies Doughty maintains the dispassionate interest of the scholar

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1. Ibid., pp. 449-450; cf. J. G. Frazer, "The Worship of Trees", The Golden Bough, Vol. II, ch. ix, pp. 16,32,42, "Aftermath" Ch. vi, pp. 126,-149, for instances of rags hung on trees to propitiate spirits of the dead. The custom is a widespread one among primitive tribes. Burton encountered trees hung with rags as votive offerings. In his Personal Narrative of a Pilgrimage to El-Medinah and Meccah (London, 1855) he writes, "As we passed by the Pilgrims' tree, I added another rag to its coat of tatters" (I 227), and in a footnote remarks on the prevalence of this custom in Islam and speculate on its entrance into Mohammedism.
2. A. D., I 450-451.

of antiquities. But in occasional reflections on religious matters he is no longer the aloof observer. In speaking of the oath which binds the lad Mohammed to protect the Nasrany, for example, he is led to contrast Semitism and Christianity thus:

> The Semitic life is full of significant gestures, and sacramental signs. The Christian religion has signs in this kind, of the noblest significance. The Christian is once washed from the old sinful nature, to walk in newness of life; he eateth bread and salt with Jesus at the Lord's table; such tokens being declared necessary to salvation.[1]

The greater number of the theological writings which he read are not, like Lightfoot's The Temple of Service, simple historical exposition. They are impassioned outcries against mariolatry, abuses within the church and against the church, exhortations to crush evil in many forms. These are not gentle reformers; they are fed on wormwood and gall. Daniel Schwenter's De Talmudh Judaeorum Oratio Conscripta et publice habita in promotione decem Baccalaureorum, a public address, in Latin, by a German professor of sacred languages and writings, is one of the bitterest of these tracts. In a highly oratorical style it exhibits an almost hysterical feeling of revulsion against the Jews.

> Praetereo, praetereo, inquam, multa abominanda magis quam nominanda et dicenda, quod scilicet nullum dogma tam absurdum, nulla haeresis a fontibue tam aliena, nullus Religionis error tam detestandus, qui ex hoc volumine ceu cisterna disrupta, ut Jeremias vocat, defendi nequeat. Taceo item de execrationibus et diris, quas in Christianos gens perfida evomit, de superstitionibus ridiculis, incantationibus, foenore,

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1. Ibid., p. 140.

> usura, et aliis, verum auris ferire mihi videtur illum Arabum: Claude januam sermonis tui, et incarcera linguam tuam, si tempus est.[1]

The bitterness of these tracts is not confined to Latin.

It breaks out in Wiclif:

> Lorde, where Oxenforde drinkeyth bloude and byrlith bloude, by sleaynge of quicke men and doynge of Sodomies, in leasing a parte of mans blude wherby a chyld might be formid: deme thei that knowen. And where Oxenford drynk bloud of synne, and styre other men of the lond to do syn by boldnes of clarkis deme they justly that seene at eigh and knowen by experience.[2]

It fills the pages of Clavi Trabales, a series of heated arguments on the divine right of kings:

> This was the black work of this day, rather to be trembled at the thought of, then uttered, when the most wise, pious, prudent, meek, mercifull King was put to death by perfidious sons of Belial, faithless and merciless men: And this not in the dark, but in the face of the Sun, at his own gates, a thing unparalleld in any Story. That which hitherto hath been urged, is from what the ancient Church abhorred even to a Heretick, a Persecutor, a Heathen; how much then is this cruelty and hypocrisie to be loathed when exercised against the life and soveraignty of a pious, orthodox, just, and Christian Prince, not only to a dreadfull Rebellion, but a bloody murther.[3]

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1. Daniel Schwenter, De Talmuda Judaeorum Oratio Conscripta et publice habita in promotione decem Baccalaureorum (Nuremberg, 1623), p. 24.
2. John Wiclif, The true copye of a Prolog wrytten about two C. yeres paste by Johan Wycklife (as maye justly be gatherid bi that, that John Bale hath written of him in his boke entitled the Summarie of famouse writers of the Ile of great Britan) the Originall whereof is founde written in an olde English Bible bitwixt the olde Testament and the Newe (London, 1550), fo. P.iii(a).
3. Clavi Trabales; or, Nailes Fastened by some Great Masters of Assemblyes. Confirming the Kings Supremacy, The Subjects Duty, Church Government by Bishops (London, 1661), p. 44.

It forms almost the entire substance of the writings against the Jesuits, of which these few lines, from The Jesuits Miracles, a denunciation of Garnet, Parsons, and Campion, are typical:

> Deare country men borne in great Brittaines Ile,
> Do not you blessed soules contaminate,
> With Babels slime flie from corruptions soile.
> For Romes great whore is earths adulterate,
> Gainst her and all her vile adulterate hath,
> Heavens mightie God denounst consuming wrath.[1]

Whether or not Doughty saw eye to eye with these fiery denunciators, something of their venom went into his criticisms of Mohammedanism. His voice now and then rises shrilly against the religion of the Arabs in a way that resembles these theological writings:

> The heart of their dispersed religion is always Mecca, from whence the Moslems of so many lands every year return fanaticised. From how far countries do they assemble to the sacred festival; the pleasant contagion of the Arabs' religion has spread nearly as far as the pestilence:--a battle gained and it had overflowed into Europe. The nations of Islam, of a barbarous fox-like understanding, and persuaded in their religion, that "knowledge is only of the koran," cannot now come upon any way that is good.[2]

And there are occasionally barbed indictments of the Mohammedans:

> The sour Wahábyfanaticism has in these days cruddled the hearts of the nomads[3]
>
> ...their souls are canker-weed beds of fanaticism[4]

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1. The Jesuits Miracles, or new Popish Wonders. Containing the Straw, the Crowne, and the Wondrous Child, with the Confutation of them and their follies (London, 1607).
2. A. D., I 100-101.
3. Ibid., p. 56.
4. Ibid.

> ...they rehearsed the formal prayer, bowing the empty foreheads and falling upon the petticoated knees together[1]

> ...he was passionately pattering prayers and casting his hands to Heaven for our deliverance from that peril, which they imagine to be ever in so solitary a place.[2]

But other European travellers write caustically of Mohammedanism. Burton, for example, speaks of the practice of hanging votive rags as "one of the many debris of fetish-worship which entered into the heterogeneous formation of the saving faith".[3] Palmer speaks bitterly of the ruin the ignorant Arabs have wrought on the desert.[4]

Tolerance is not easy for Doughty; there is much of the fiery righteousness of the seventeenth century in Doughty at Teyma:

> In a village, in Lent, I could not altogether escape (that contagious pestilence of minds) the Mohammedan zelotism. The Teyâmena, slippery merchants, and swimming in all looseness of carnal living, are unreproved Moslemîn in the formal observance of the faith, with fasting and prayers. In a word, they are all busy with religion to buy God's blessings;--religion is the only earnest business and is the only pastime of their empty lives. The Wahaby plowed and purged this soil from much overgrowth of old bastard weeds, and their renewing will not soon be forgotten in the public conscience. To taunt and mock, to check and enviously cross one another, these are the ungererous argutiae of the Arabic temper: zelotism in these countries harbours in the more depravedly embodied of human souls. The zelots would cry upon me, Goom! utlub rubbuk, "Rise up thou, and call upon the Lord thy God." They were slender and ill-favoured growths of young lads, and unhappy shrews that were come up from these! Like words were spit upon me from the petulant tongues of certain little estimable women: and I mused in spirit, that

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1. Ibid., p. 509.
2. Ibid., p. 42.
3. R. F. Burton, Personal Nattative of a Pilgrimage to El-Medinah and Meccah (London, 1855) I 227.
4. E. H. Palmer, The Desert of the Exodus (Cambridge, 1871), II 297.

> those should be Heaven's brokers, who would be shunned in the rest by every man of integrity.[1]

But however strongly he may feel about the hollowness of the religion of the Arabians, Doughty has not essentially the bitterness of the fanatic himself. Phrases like "swimming in all looseness of carnal living" in the passage above do not, I think, burn with indignation; the fact that Doughty mused on the vile nature of religious zealots seems proof enough for such an interpretation.

Sir Edwin Sandys' Europae Speculum, which he had out twice from the Bodleian, in the 1632 edition and in the 1638 reprint, shows the same combination of distaste and understanding which is more characteristic of Doughty than the unmitigated condemnation of certain religious practices to be found in many of the tracts he read. Europae Speculum is a denunciation of Roman Catholicism, but it is a good deal milder than much of the contemporary writing on the same subject, Lawrence Sarson's Quod Nihil Extra Deum Adeoque non Deum Extra Se Liceat Adorare (London, 1643), for example, a Latin pamphlet which Doughty also read, decrying mariolatry, the worship of images and of angels. Sandys' outlook on mariolatry, while disapproving, is gentle:

> In all which the people doe but follow their guides, who as in the admeasuring of devotions by tale on beads, they string up ten salutations of our Lady to

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1. A. D., I 548-549.

> one of our Lords Prayers, so themselves also in thier [sic] Sermons make their entrance with an Ave Mary; yea and the solemnest divine honor which I see in those parts, and which being well used were to be highly renowned and recommended to the imitation of all worthy Christians; namely, that thrice a day, at sunne-rise, at noone, and sunne set, upon the ringing of a bell, all men in what place soever they be, whether, Field, Street, or Market, kneele downe and send up their united devotions to the High Court of the world: This honour is by them intended chiefly to our Lady, and the devotion advised is the Ave Mary, and the Bell which rings to it hath also that name.[1]

Nor does Sandys' humanity entirely disappear even when he is most outspoken against Rome:

> Howbeit I suppose in generall I may truely say, that the Romane Catholikes are the most irreverent and wandring at Divine Service that a man shall see any where, (the Jewes only excepted; who are in that kinde in all places incredibly intollerable;) though on the other side that honour is to be yeilded the Italian nation, that he is naturally not undevout, were his devotion well guided and duely cherished, and not starved and quenched in the darke myst of a language, where he neither understandeth what is said to him, nor yet what himselfe saith.[2]

The Italians at their worst are not without some hope of salvation, Sandys thinks:

> And verily I have had sundry time this cogitation in Italy, that in so great looseness of life[3] and decay of discipline in those parts, it was the especiall great mercy and grace of God that the severitie of Lent should yet still be preserved, lest otherwise the flouds of sinne growing so strong and outragious, and having no where, either bound or banke to restraine them, might plunge that whole nation in such a gulfe of wickednesse, and bring them to that last extremitie, which should leave them neither hope of better, nor place but for worse.[4]

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1. Sir Edwin Sandys, Europae Speculum. Or, A View or Survey of the State of Religion in the Westerne parts of the World (London, 1638), pp. 7-8.
2. Ibid., p. 10.
3. Cf. Doughty's "swimming in looseness of carnal life" I 548, quoted supra.
4. Sandys, op. cit., p. 30.

Occasionally Sandys' argument plunges into a sarcastic humour.

> The convents have from him the Pope these indulgences of grace to remit sins and free soules from the flames of Purgatory: at the anniversarie publishing wherof in their Churches, there stands in eminent place the box of devotion, with some poore begging Crucifix lightly before it, and two tapers on each side to see the chinke to put money in. What man can be so unthankefull, so stony and drie hearted, as to give nothing to them who have forgiven them so much: especially these never wanting some holy pretence to encourage, nor many a deere eye to observe their good doings.[1]

Doughty, too, has chosen this path to vent his scorn of the Mohammedan hypocrisy. In one sharp metaphor he draws this devastating sketch:

> "It sufficeth," responded the morose pedant; and settling his leathern chaps his dunghill spirit reverted to her wingless contemplation, at the gates of the Meccawy's paradise.[2]

In the same spirit Doughty describes the fanatic young sheykh at Boreyda:

> I found in him a natural malice; and an improbity of face which became the young man's injurious insolence. After these heavy words, he said further, "Art thou Nasrâny or Musslim?"--"Nasrâny, which all this town knows; now leave questioning me."--"Then the Moslemîn will kill thee, please Ullah! Hearest thou? the Moslemîn will kill thee!" and the squalid young man opened a leathern mouth, that grinning on me to his misplaced lap ears, discovered vast red circles of mule's teeth.[3]

But he seems to have taken over nothing of the ranting manner of Bishop Norton's A Full Satisfaction Concerning

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1. Sandys, op. cit., p. 199.
2. A. D., II 377.
3. Ibid., pp. 326-327.

a Bouble Romish Iniquitie; hainous Rebellion, and more then [sic] Hethenish Aequivocation (London, 1606), full of thunderous outcry:

> O arrogant glossers, yea impudent glosers and perverters of the sacred Oracles of God! Did ever Jeremie put downe Kings to root them out?[1]

> Whether therefore that doctrine, whereby detestable lying, under the shadow of Equivocation is autorized for truth; where most barbarous massacres of Christian people, and monstrous murthers of Kings and Princes are magnified as glorious Stratagems, be prejudiciall to the holinesse of any cause, I dare call heaven, earth, yea and hell also to witnesse between us.[2]

Doughty's modesty was too great to allow his adoption of this flaming rhetoric.

He did, however, imitate in some measure the manner of some of the sermons that he read. It is almost as though he heard ringing in his ears the trumpets of the bishop of Chichester:

> Though they call you what they can call you: cry you out against vice, condemne Epicenes, Machivils and godlesse persons. Tell them sin is sin and vanitie, vanitie, and trueth, trueth, and vertue, vertue. Lift up your voyces like Trumpets and shew the people their sinnes. Shine like Starres in this darck world, and you shall shine with your great morning Star Christe Jesus in the Kingdome of Heaven.[3]

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1. Thomas Morton, A Full Satisfaction Concerning a Double Romish Iniquitie; hainous Rebellion, and more than heathenish Aequivocation (London, 1606), p. 17. Doughty uses Romish I 12, though not in a religious sense.
2. Ibid., p. 96.
3. Two Sermons preached by the reverend father in God the Bishop of Chichester, the first at Paules Crosse on Sunday being the fourth day of March, and the second at Westminster before the Queenes maiestie the iii Sunday in Lent last past (London, 1576), first sermon.

When he sees the cross of red ochre on the Borj rocks,

he lifts his voice with,

> What should this be! a cattle brand?--or the sign of Christ's death and trophy of his never ending kingdom? which some ancient Nasrean passenger left to witness for the Author of his Salvation, upon the idolatrous rocks of el-Héjr![1]

In describing the wothyhi, the "wild cow" of the desert,

as though he were writing a sermon, he cites the Bible,

and then is led astray to a curious imaginative conception:

> It was a monkish darkness in natural knowledge to ascribe a single horn to a double forehead!--and we sin not less by addition, putting wings to the pagan images of gods and angels: so they should have two pairs of fore-limbs![2]

And in the reflections to which Arabian life leads him,

there is occasionally solemnity of a kind belonging only

to the sermon:

> In the ferment of our civil societies, from which the guardian angels seem to depart, we see many every moment sliding at the brink. What anguishes are rankling in the lees of the soul, the heartenipping unkindness of a man's friends, his defeated endeavours! betwixt the birth and death of the mind, what swallowing seas, and storms of mortal miseries! And when the wildfire is in the heart and he is made mad, the incontinent hands would wreak the harm upon his own head, to blot out the abhorred illusion of the world and the desolate remembrance of himself. Succoured in the forsaken hour, when his courage swerved, with the perfume of human kindness, he might have been to-day alive. Many have looked for consolation, in the imbecility of their souls, who found perhaps hardness of face and contradiction; they perished untimely in default of our humanity.[3]

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1. A. D., I 135.
2. Ibid., p. 328.
3. A. D., I 470.

Chapter IX, volume I, of Arabia Deserta is a succession of sermons, on gluttony, hypocrisy, malice.

To Milton, whose tract on The Doctrine and Discipline of Divorce he studied, Doughty owes, I think not only an occasional Latinity of phrase but also, to a certain degree, his outlook on marriage, or at least his expression of it. The sad circumstance of Hirfa, the pathetic young wife of his host Zeyd, stirs Doughty to discourse on the unhappiness of Arabian marriage:

> The woman's lot is here unequal concubinage, and in this necessitous life a weary servitude. The possession in her of parents and tutors has been yielded at some price, (in contempt and constraint of her weaker sex,) to an husband, by whom she may be dismissed in what day he shall have no more pleasure in her. It may be, (though seldom among nomads their will is forced,) that those few flowering years of her youth, with her virginity have been yielded to some man of unlikely age. And his heart is not hers alone: but, if not divided already, she must look to divide her marriage in a time to come with other. And certainly as she withers, which is not long to come, or having no fair adventure to bear male children, she will as thing unprofitable be cast off; meanwhile all the house-labour is hers, and with his love will be lost. What oneness of hearts can be betwixt these lemans, whose lots are not faithfully joined? Sweet natural love may bud for a moment, but not abide in so uneven ways. Love is a dovelike confidence, and thereto consents not the woman's heart that is wronged.[1]

The word leman is harsh to the ear in this passage because it is the one word which is not Miltonic. Doughty reiterates these sentiments when he reflects later on Arabian

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1. A. D., I 236.

society, and again there is a Miltonic note as he writes of the woman in bondage "and her heart has little or no refreshment".[1]

The noun drought (I 244), "dry or parched land", obsolete and rare, came to Doughty from Paradise Regained, III, 274: And, inaccessible, the Arabian drouth.

Doughty's sentences as we have seen, are Biblical in their structure; they are but rarely periodic as Milton's[2]. But in his phrases there is occasionally a sonorous Latinity that suggests nothing so much as Milton. Principally it is to be seen when he writes of the ancient tombs:

> Descending deeply, we came by the principal of them, Greekish palatial frontispieces of two storeys now much decayed by the weather. There is nothing answerable within to the majestical faces, pompous portals leading but into inconsiderable solid halls without ornament...[3]

> Strange and horrible as a pit, in an inhuman deadness of nature, is this site of the Nabateans' metropolis; the eye recoils from that mountainous close of iron cliffs, in which the ghastly waste monuments of a sumptuous barbaric art are from the first glance an eyesore.[4]

> The care of sepulture, the ambitious mind of man's mortality, to lead eternity captive, was beyond measure in the religions of antiquity, which were without humility.[5]

Strictly speaking, John Bunyan has no place in this chapter: Pilgrim's Progress is not an historical treatment of church practices nor a tract; and the book does not appear on the list of books that Doughty read in the Bodleian in

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1. Ibid., II 349.
2. Cf. Treneer, op. cit., p. 113.
3. A. D., I 40.
4. Ibid., p. 42.
5. Ibid., p. 169.

preparation for his writing. But there is good reason for including it on the ground that it has undeniably contributed something to Doughty's prose. It is possible to reason, as we have done previously with regard to the Authorized Version of the Bible, that Doughty, growing up in a rectory, cannot have escaped a knowledge of it; but it is not necessary on such a hypothetical basis to come to the conclusion that he was familiar with it: the evidence is plain in his work. Mansoul, as Miss Treneer has observed,[1] bespeaks a knowledge of Bunyan. It is a knowledge not acquired for the allegorical purpose of Doughty's last great poem, however. Mr. Taylor[2] labels Doughty's Pickthank (I 451) as a dialect word; but he ignores the fact that Doughty capitalized the word. If we recognize the capitalization, we cannot ascribe it to the influence of an unspecified dialect, but to Bunyan's sentence, 'So there came in three Witnesses, to wit, Envy, Superstition, and Pickthank.' Settle, used three times by Doughty (I 14, 606), is another word which points directly to Pilgrim's Progress; the high square bench of the Emir of Hâyil seems incongruously English if we remember Christian''looking sorrowfully down under the Settle' for his roll. The now rhetorical raiment (I 173, 273), though it is to be found in Spenser and Shakespeare, may have come to Doughty from Bunyan, whose 'Pilgrims were cloathed with such kind of Raiment, as was diverse from the Raiment of any that traded in that Fair.' So too with

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1. Treneer, op. cit., p. 309.
2. Taylor, op. cit., p. 25.

the archaic woe worth (II 107): 'Then they all wept again and cryed out: Oh, Wo, worth the day.' Doughty's connection with Bunyan is overlooked by Mr. Taylor when he lists watch (I 424), 'to remain awake', among those words used in an etymological sense: the source lies in Bunyan's The Holy War: 'And dost thou know why I ... do still suffer Diabolonius to dwell in thy walls, O Mansoul? It is to keep thee wakening, to try thy love, to make thee watchful.'

Mr. Taylor says that Doughty's language 'is as Biblical as that of Bunyan'[1] This is, I think, a misleading statement, or at least one that fails to take into account the two writers' different kinds of dependency on the Bible. Both lean heavily on Biblical reference, both use Biblical words; but Doughty goes far beyond Bunyan in his use of Biblical sentence structure. A glance at any page of Pilgrim's Progress will show that Bunyan, though using Biblical reference, has not employed the system of parallelism which is an almost constant feature of Doughty's style. What Gardiner has said about Bunyan's sentence structure in relation to that of the Bible,

> The simplicity of Pilgrim's Progress expresses far more ratiocination and consciousness of the finer relations between ideas than does even the most advanced style in the Biblical narrative.[2]

can be extended to apply to Bunyan in relation to Doughty's Biblical prose. There is a smoothness of phrase and easy

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1. Taylor, op. cit., p. 29.
2. Gardiner, The Bible as English Literature, p. 76.

transition in Bunyan not to be found in Arabia Deserta.

Doughty's love of proverbs, which has been attributed to his familiarity with Oriental writings, will serve to ally him to Bunyan. It is true that Doughty's proverbs are more complex than Bunyan's, and perhaps more remote from Occidental thought; but if one notices such a string of proverbs as that in the second part of Pilgrim's Progress when Christiana, Mercy, and the boys are waiting for supper at the Interpreter's House, one cannot say Doughty's appreciation of proverbs came to him initially out of Oriental literature.

Doughty's borrowing from the vocabulary of the theological tracts is not extensive. When Miss Treneer points out that the word shed is used by Wyclif of Judith, "sche schedide the heer of hir head",[1] she neglects to say that Elyot used the word in his dictionary[2], which Doughty seems to have studied a good deal more closely than the writings of Wyclif. Doughty's hand-staves I 147, OED 3, obsolete, a literal rendering of the Hebrew, is what Wyclif writes as stafs of hond in Ezekiel xxxix.9. Vility I 556, OED 1, obsolete except archaic, occurs in Sandys Europae Speculum (1632), p. 209. Cankered II 379, which Mr. Taylor lists as a Spenserian word[3], occurs in John Bale's Naturae Lex Corruptae, "olde

1. Cf. Treneer, op. cit., p. 150. Miss Treneer, P. 280, in explaining the adjective manquelling in The Clouds gives one instance of it from Wyclif but overlooks an instance in The True Copye of a Prolog: "by enuie, hatred, and manquellinge".
2. Cf. p.173, infra.
3. Taylor, op. cit., p. 28.

cancred earth", and Doughty may have found it there. The noun gaud, OED sb2,2, now rhetorical, used at I 340, is also in Bale. Wight, which Doughty uses in the phrase "weary wight", I 98, apparently for the sake of alliteration, appears in a curious context that cannot have escaped Doughty's notice in Hugh Broughton's A Treatise of Melchisedek, Proving Him to be Sem, the Father of all the sonnes of Heber, the first king, and all kinges glory: by the generall consent of his own sonnes, by the continuall judgement of ages, and by plenty full argumentes of Scripture (1591):

> The Melchisedekians framing a deadly heresie, as Epiphanius doth recorde, helde Melchisedek to be a certain wight dwelling in some place, which none can tell of, being a wight greater than Christ.

When Doughty writes of making tea for the Arabs, there is a faint echo of one of Sandys' phrases:

> When I lifted the lid, and a vapour exhaled as of sweet-smelling roses, the Beduins gave back hastily, and cries one: "It is pernicious, take it up thou! and carry it away."--"Nothing more wholesome, I said to them, than this blessed savour, which is of the trees of Paradise."[1]

> For it were but simplicity to thincke that conscience and love of truth did away this deliberation: the world having in most places done Religion that honour, as to remove it out of those secret darke Cabinets of the heart, where the jealousie of some devout dreamers of the gardens of Paradise had imprisoned it...

Trees of Paradise and Gardens of Paradise are not in themselves extraordinary images; but as Doughty uses the one

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1. A. D., I 414
2. Sandys, op. cit., p. 229

in the midst of austerity and the other appears as a miniature oasis in writing that has nothing else of soft and delicate color, I am inclined to think there is more than a chance relationship between the two phrases.

But individual words in these theological tracts do not exert even so strong an influence on Arabia Deserta as does the pulpit manner with its rhetorical flourish, to which Doughty as noted above occasionally abandoned himself, the flourish of the sixteenth and seventeenth century sermons, which the modern reader is likely to find turgid or even bombastic.

> And if happily the language seem not so spruce and dainty, as that of Boccace, call to minde that whiche great Paul the Apostle of Christ Jesus hath said, that the Kingdome of God stands in the power of the Spirit, and not in excellency of speech. Howbeit to say truth, neither is this manner of speech to be slighted: For I verily find it exceeding proper, and good to expresse that which is intended; and that is the chefe vertue of every Writer.[1]

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1. John Valdesso, The Hundred and Ten Considerations of Signior John Valdesso (Oxford, 1638), Callius Secundus Curio's preface (1550)

CHAPTER V.

THE INFLUENCE OF ROGER ASCHAM AND SIR THOMAS ELYOT UPON DOUGHTY

Doughty's reading at the Bodleian, which seems to have had much effect on his prose style, consists largely of sixteenth and seventeenth century writings, and those of a very mixed nature. Not only did the writings of the early travelers, the Elizabethan seamen, the seventeenth century divines attract him, but also, for quite different reasons, the writings of two gifted and earnest sixteenth century scholars: Roger Ascham (1515-1568), pupil of Sir John Cheke of St. John's College, Cambridge, whose pursuit of Greek so revived the study of that language in England, and himself tutor to Queen Elizabeth; and Sir Thomas Elyot (1490-1546), diplomatist, writer on medicine and education, and lexicographer. Ascham does not appear on the Bodleian list, but there seems little doubt that Doughty was very familiar with his work,[1] perhaps having read it prior to 1868. There is some possibility that Doughty was led to the work of Elyot through reading of him in Ascham's Toxophilus, where Ascham tells us

> ...I was ones in companye with syr Thomas Eliot knight, which surelie for his learning in all kynde of knowledge bringeth much worshyp to all the nobilite of Englande.[2]

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1. Cf. Treneer, op. cit., pp. 19, 156.
2. Roger Ascham, English Works, ed. William Aldis Wright (Cambridge, 1904), p. 53.

That theory may be but a pleasant fancy; anyone with Doughty's peculiar purpose would be certain before very long to thresh the works of both writers, of Ascham for his views on style and of Elyot for his richness of vocabulary, if for nothing else.

Ascham's Toxophilus, first published in 1545, though its purpose is to defend and further the honorable sport of archery, contains some sentiments on the English language which parallel Doughty's own. In his preface Ascham laments:

> In our tyme now, whan euery manne is gyuen to knowe muche rather than to liue wel, very many do write, but after suche a fashion, as very many do shoote. Some shooters take in hand stronger bowes, than they be able to mayntayne. This thyng maketh them sumtyme, to outshoote the marke, sumtyme to shote far wyde, and perchaunce hurte sume that looke on. Other that neuer learned to shote, not yet knoweth good shafte nor bowe, wyll be as busie as the best, but suche one comonly plucketh doune a syde, and crafty archers which be agaynst him, will be bothe glad of hym, and also euer ready to laye and bet with him: it wer better for suche one to sit doune than shote. Other there be, whiche haue verye good bowe and shaftes, and good knowlege in shootinge, but they haue bene brought vp in suche euyl fauoured shootynge, that they can neyther shoote fayre, nor yet nere. Yf any man wyll applye these thynges togyther, he shal not se the one farre differ from the other.[1]

The writing of English so that it shall best express the writer's thought is to Ascham as important as shooting an arrow so that it shall hit the mark. He has chosen to write Toxophilus in English for a very good reason:

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1. Ascham, op. cit., p. xv.

> And as for ye Latin or greke tonge, euery thyng is so excellently done in them, that none can do better: In the Englysh tonge contrary, euery thinge in a maner so meanly, bothe for the matter and handelynge, that no man can do worse. For therin the least learned for the moste parte, haue ben alwayes moost redye to wryte. And they whiche had leaste hope in latin, haue bene moste boulde in englyshe: when surely euery man that is moste ready to taulke, is not moost able to wryte. He that wyll wryte well in any tongue, muste folowe thys councel of Aristotle, to speake as the comon people do, to thinke as wise men do: and so shoulde euery man vnderstande hym, and the iudgement of wyse men alows hym. Many English writers haue not done so, but vainge straunge wordes as latin, french, and Italian, do make all things darke and harde.[1]

He is, of course, writing in a period when learned men used Latin for philosophical treatises, when the language of diplomacy was Latin, and when Italian and French were languages commonly heard in London. In Doughty's time there was no such choice to be made; but Doughty felt, nevertheless, like Ascham, that English should hit the mark, that it should serve its separate purposes in fitting ways, that each word should be considered for its essential usefulness, that the whole should be firm and perfect. And so he writes in the preface to the first edition:

> The book is not milk for babes: it might be likened to a mirror, wherein is set forth faithfully some parcel of the soil of Arabia smelling of samn and camels. And such, I trust, for the persons, that if the words written all day from their mouths were rehearsed to them in Arabic,

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1. Ascham, op. cit., p. xiv

> there might every one, whose life is remembered therein, hear, as it were, his proper voice; and many a rude bystander, smiting his thigh, should bear witness and cry 'Ay Wellsh, the sooth indeed:[1]

It is the rude bystander who will see the truth of this writing about his country; that is, Doughty takes cognizance of the counsel of Aristotle, that good writing consists in part of speaking as the common people do. As for thinking as the wise man, we can expect no profession of that kind from Doughty.[2]

It is more than likely, however, that Doughty did not derive his views on the writing of English from Ascham but rather, having arrived at them independently, was attracted to Ascham's work because he found there the combination of energy and earnestness which he so admired. There is a directness about Ascham at his best which would be very appealing to Doughty's sense of economy. Ascham could construct an image of singular force which drove home his idea to the least imaginative mind. When, for example, he writes of the evil days into which the world has fallen, he rouses shame in one sentence by means of a singularly unpleasant simile:

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1. A.D., Ip. v

2. The incident recorded by Osbert Sitwell in Noble Essences (London, 1950) of Doughty's asking Gosse whether he could obtain the Order of Merit for him is in jarring contrast to everything that has been written about Doughty's modesty. One is led to wonder how Mr. Sitwell came by this ugly tale.

> But Christendome nowe I may tell you Philologe is muche lyke a man that hath an ytche on him, and lyeth drõke also in his bed, and though a thefe come to the dore, and heaueth at it, to come in, and sleye hym, yet he lyeth in his bed, hauinge more pleasure to lye in a slumber and scratche him selfe wher it ytcheth euen to the harde bone, than he hath redynes to ryse up lustelye, & dryve him aways that woulde robbe hym and sleye hym.[1]

Doughty employs the same means of fortifying a statement of opinion in the use of simile of startling unpleasantness.

> The Semites are like to a man sitting in a cloaca to the eyes, and whose brows touch heaven.[2]

Because of his subject matter, Ascham does not write many purely descriptive passages, but the section of Toxophilus in which he describes the ludicrous manerisms of some archers shows with what skill he could choose exactly the right word, so that even if we had never seen a bow and arrow we could laugh at the field of fools:

> Some shooteth, his head forwards as though he woulde byte the marke: an other stareth wyth hys eyes, as though they shuld flye out: An other winketh with one eye, and loketh with the other: Some make a face with writhing theyr mouthe and countenaunce so, as though they were doyng you wotte what: An other blereth out his tonge: An other byteth his lyppes: An other holdeth his necke a wrye. In drawyng some fet suche a compasse, as thoughe they woulde tourne about, and blysse all the feelde: Other heaue theyr hand nowe vp nowe downe, that a man can not decerne wherat they wolde shots, an other waggeth the vpper ende of his bow one way, the neyther ende an other ways.

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1. Ascham, op. cit., p. 49

2. A. D., I 56

Doughty does not describe a whole group of people in this fashion: a description is usually imbedded in conversation or distributed through exposition; but he does paint his pictures with small, sharp strokes. At Kheybar one evening

> There came with the rest a tall and swarthy white man, of a soldierly countenance, bearing a lantern and his yard-long tobacco-pipe: I saw he was of the mixed inhabitants of the cities. He sat silent with hollow eyes and smoked tobacco, often glancing at us; then he passed the chibûk to me and enquired the news. He was not friendly with Abd el-Hady, and waived our host's second cup. The white man sat on smoking mildly, with his lantern burning; after an hour he went forth [and this was to denounce us, to the ruffian lieutenant at Kheybar][1]

It is the studied contrast of black and white which carries off this remarkably sinister portrait: the "swarthy white" man against the circle of black faces of Kheybar negroes, the burning lantern and the firelight and the black night all around. The description of the half Beduin lad at the Kella at Medáin Sâlih is another of few words and great force:

> Nature prepared for the lad Mohammed an unhappy age; vain and timid, the stripling was ambitious to be somewhat, without virtuous endeavour. A loiterer at his labour and a slug in the morning, I heard when Mohammed Aly reprehended him in this manner: "It is good to rise up, my son (as the day is dawning), to

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1. A. D., II 78

> the hour of morning prayer. It is then the night angels depart, and the angels of the day arrive, but those that linger and sleep on still, Satan enters into them. Knowest thou I had once in my house a serving lad, a Nasrany, and although he washed his head with soap and had combed out his hair, yet then his visage always appeared swollen and discoloured, wellah as a swine; and if you mark them of a morning, you may see the Nasara to be all of them as swine."[1]

The stupidity of this "loiterer" and "slug" is brought out by the overheard reproof, and we at once give to him a face "swollen and discoloured".

It cannot be demonstrated that Doughty follows Ascham in logical presentation of his material. He does not. Nowhere in Travels in Arabia Deserta is there the clear geometrical structure of most of Toxophilus and The Scholemaster. It would even be extremely difficult to outline Doughty 's prose, whereas in reading Ascham one is aware of the next point to be made almost before one comes to it. That Doughty did not follow this method of presentation is that his subject matter could not possibly be forced into such a shape: all the cross-currents of geology, archaeology, semantics, religion, folk-lore, and pure adventure could not be neatly channeled like the irrigation ditches of a field. We must have everything at once, as it was in the real experience.

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1. Ibid., I 90

> The stile must be alwayes playne and open: yet sometime higher and lower as matters do ripe and fall: for if proper and naturall wordes, in well ioyned sentences do lyuely expresse the matter, be it troublesome, quyet, angry or pleasant, A man shall thincke not to be readyng but present in doyng of the same.[1]

Doughty's interpretation of "well ioyned sentences" in this advice in Ascham's "A Report and Discourse written by Roger Ascham, of the affaires and state of Germany and the Emperour Charles his court, duryng certaine yeares while the sayd Roger was there" is not the common one. For his paragraphs are not closely bound one to the next with transitional words, nor are they, within themselves, linked sentence to sentence. Doughty's sentences and paragraphs come together only in the complexity of their subject matter; sometimes, even, a paragraph does not leave a single impression. The sentences are "well ioyned", however, in that they convey the many-sided experience of the writer, an experience which is fresh for the reader because it has not been reshaped. The opening paragraph of chapter IX, volume I, illustrates Doughty's artful shapelessness, for that is what it is:

> Thirst and geological observations and the acquisition of new Arabic terms came all at once, and so they are put down here. "A man shall thincke not to be readyng but present in doyng of the same."

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1. Ascham, op. cit., p. 126

Doughty did bend his effort to using the "proper and naturall wordes", natural, that is, to the thing which he wished to express. His search for an apt vocabulary, as we know, took him to older writers, and from Ascham, who was among them, there are several words he may have acquired, though, it will be noted, some of these words occur in Hakluyt and Maundville, Pickthank I 451 is used by Ascham:" ... the other a priuy whisperer a pickthacke a tale teller"[1], more probably, however, Doughty took it from Bunyan. Scarlet I 556 is recommended by Ascham as a lining for a shooting glove: "Ledder, if it be nexte a mans skynne, wyl sweat, waxe hard and chafe, therefore scarlet for the softnes of it and thicknesse of it..."[2]

Shiver (n.) I 550, II 403, a term which Doughty extends to describe fragments of silica, is used in describing the best wood for a bow:

> The boole of ye tree is clenest wt out knot or Pin... or elles by all reaqn it must sone breake, and that, in many shiuers.[3]

Carding I 151, occurs in Toxophilus twice, in the phrase "cardinge and dysinge"[4]

Sunsetting, I 269,323,387, passim, and sunrising

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1. Ascham, op. cit., p. 155. Vide Glossary
2. Ibid., p. 71
3. ~~Aseham, op. cit.,~~ Ibid., p. 77
4. Ibid., p. 24

II 97, 434, 455, 504 (sun-rising I 216,406,543, II 436), Ascham uses together: "...euen almost from the sunne setting vnto the sunne rising"[1]. Some of Doughty's unusual adjectives, too, are to be found in Ascham's writing. Wearish I 148 (wearish II 302, 338), (Spenser's wearish), is used in The Scholemaster,"...a countenance, not werishe and crabbed, but faire and cumlie"[2], but Doughty apparently considers the word less deprecatory than Ascham, for he uses at II 338 in the phrase "a pleasant weerish visage", though this is somewhat contradictory to his earlier use, "And therefore all the date-eaters are of acertain wearish visage, especially the poorer Nejd villagers, whereas well-faring men from the same oases are of a pleasant, so to say, honest aspect". Brainsick, I 231, 294, 548, II 131, is used by Ascham in listing the qualities of those unfortunates who learn quickly.[3] Waspish, I 163, 554, II 463, is used also in The Scholemaster in the same connection.[4] Fond I 103, 155, 239, II 143, in the sense of mad, common in the sixteenth century, is used to describe Sir Richard Sackville 's vicious schoolmaster.

Noisty, I 227, pointed out both by Miss Treneer and Mr. Taylor as a Spenserian word (The Faerie Queene VI.i.13),

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1. Ibid., p. 156
2. Ibid., p. 194
3. Ascham, op. cit., Ibid. p. 189
4. Ibid.

belongs also to Ascham's vocabulary: "the wynde sumtyme moistye and thicke", "a lytle winde in a moystie day"[1] Doughty's bereaved I 482, 334, 559, which Mr. Taylor allies with Spenser's beraft[2], might just as well have been acquired from Toxophilus: "...and so berafte Rome of her empyre"[3]. Overthwart I 437, one of those words which Miss Trenser says give "an older turn to the sentence" but are "not of any very specific value in themselves"[4], belongs also to Ascham: "...but euen streyght ouerthwarte hys bowe"[5]. Ascham's vocabulary does not contain any very out-of-the-way words; he decried the use of inkhorn terms, and in all his writing strove for plain and simple expression: as he wrote in "A Report and Discourse...of the affaires and state of Germany", "...neither Imperiall nor Frẽch, but flat English do purpose with troth to report the matter."[6] Ascham's strength lay in his plainness of style, the level of which altered very little within a given piece of work.

Doughty's admiration for Ascham's writing, which though plain is not homely and rude as he modestly accuses

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1. Ibid., p. 111
2. Taylor, op. cit., p. 28
3. Ascham, op. cit., p. 48
4. Treneer, op. cit., p. 146
5. Ascham, op. cit., p. 104
6. Ibid., p. 127

it of being, prevented the emotional indulgences which attend so much Victorian prose. When Doughty's prose begins to soar lyrically, as it does only rarely, he recollects himself and brings it sharply to earth, as when he writes of the encampment in Wady Thirba:

> Leaving their boyts a-building and the hareem, to that fresh grove resorted all our Beduins, to see the springing clear wells, which are pits opened back in black earth of the rising valley-side and walled with dry stone building: the water rises in the ground-rock of basalt.--Oh joyful refreshment to see the paradise covert of a thick green grove, and water fleeting: Here we should be in rest awhile, with springing water to refresh our dried-up veins. Since a day or two, in our journeys, I had not almost tasted food, to-day I dined of these pleasant wild fruits, figs no greater than hazel nuts, and the taste not unlike wood strawberries; but the rind is rough, and they scorch the tongue and throat.[1]

Here Doughty's intoxication with the sonorous rhythms of the Bible clashes with his admiration for sixteenth century plain speaking, such as Ascham's; the lyric mood is always with him of very short duration.

The sensitiveness to inseparable and coexistent elements of comedy and tragedy is something not borrowed by one writer from another; like the ear for music it is a gift. That Ascham had it we can have no doubt when we read in The Scholemaster:

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1. A. D., I 441

> God, that sitteth in heauen laugheth their choice to skorne, and rewardeth their liberalitie as it should: for he suffereth the, to haue, tame, and well ordered horse, but wilde and vnfortunate Children: and therfore in the ende they finde more pleasure in their horse, than comforte in their children.[1]

And however much Doughty may lack in light humor, he has certainly a strong sense of irony. To see how strong it is we need only read the paragraph in which he tells of the wretched man who at the end of the three days of hospitality enforced by religion, was turned out of the kella at Medain Salih, only to die in the desert.[2]

The resemblance of Doughty's prose to Ascham's, when all is said and done, like that it bears to Hakluyt 's and Maundeville's, is not so much of vocabulary and turn of sentence as of the essence of writing, thought. So that although we might say of Doughty and Ascham as Ascham said of Sallust and Cato (but with more complimentary intention), "And so Salust, by gathering troth out of Cato, smelleth moch of the roughnes of his style: euen as a man that eateth garlike for helth, shall cary away with him the sauer of it also, whether he will or not"[3], that would be only part of the truth. For in fact they both work towards the same end: English prose that shall be

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1. Ascham, op. cit., p. 193
2. A. D., I 98
3. Ascham, op. cit., p. 298

expressive without superfluous adornment.

In the work of Sir Thomas Elyot, too, Doughty found a plain English written by a man of extraordinary perception. In fact, though most critics have accorded first place in Doughty's affection to Chaucer and Spenser, whom he himself names as his masters, Elyot seems to me to have exerted just as great an influence upon his style as the two poets did, Doughty read Elyot's work in black-letter: The Boke Named the Governour (1546); of the Knowledge Whiche maketh a wise man (1533); Pasquyll the Playne (1540); A Sweete and Devoute Sermon of Holy Sayngt Cyprian of Mortalitie of man. The Rules of a Christian life made of Pious erle of Mirandula, bothe translated into englyshe by Syr Thomas Elyot knyght (1539); The Defence of Good Women (1545); The byrth of Mankynde (1540); The Castel of Helth (1541); The Image of Governaunce, compiled of the actes and sentences notable of the moste noble Emperour Alexander Seuerus, late translated out of Greke into Englyshe by syr Thomas Elyot, knight, in the fauor of nobylitie (1549); and Bibliotheca Eliotae (1548).

Like Ascham, Sir Thomas Elyot wrote in English when probably other scholars of his day would not have done so. In The Governour, first published in 1530, his best known work, which "treateth of the education of them that

hereafter may be demed worthy to be gouernours of the publike weale" [1], he laments the poverty of the English language and excuses himself for not having quoted English poets:

> I coulde recite a great nobre of semblable good sentences out of these and other wanton poets, who in the latine do expresse them incomparably with more grace and delectation to the reder than our englisshe tonge may yet comprehende. [2]

In his chapter on dancing he finds himself forced to fall back upon Latin for lack of adequate English vocabulary:

> By the seconde motion, whiche is two in nombre, may be signified celeritie and slownesse, which two, all be it they seme to discorde in their effectes and naturall properties, and therfore they may be well resembled to the braule in daunsinge (for in our englisshe tonge we say men do braule, when betwene them is altercation in wordes), yet of them two springeth an excellent vertue where unto we lacke a name in englisshe. Wherefore I am constrained to usurpe a latine worde, callyng it Maturitie:

Three years later, when Elyot was writing of the Knowledge whiche maketh a wise man (1533), he was still striving to extend English vocabulary and so to make the language a fit tool for the expression of thought. He wrote in the proheme of this book:

> His highnesse benignely recyvynge my boke whiche I named the Governour, in the redynge therof sone

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1. Sir Thomas Elyot, The Boke Named the Gouernour (London, 1546, proheme
2. Ibid., Bk. I, ch. xiv

> percyvd that I intended to augment our Englyshe tongue, wherby men shulde as well expresse more abundantly the thynge that they conceyved in theyr hartis (wherfore language was ordeyned) havynge wordes apt for the pourpose: as also interprete out of greke, latyn or any other tonge into Englysshe, as sufficiently as out of any one of the said tongues into an other.[1]

One of the strongest bonds between Elyot and Doughty lies in the desire of each "to augment our Englyshe tongue". Doughty's consciousness about vocabulary is just as great as Elyot's. It is hard to believe that he had no quickening of sympathy for Elyot and the problems of the sixteenth century English prose writer as he read the Bodleian copy of this particular work. Though he did not have to fight, as Aschæm and Elyot did, to keep English undefiled by a flood of unassimilated French and Latin terms, his struggle, three centuries later, was not unlike theirs; for with the enormous interest in science and mechanized industry, technical terms were infiltrating into non-scientific English prose in a way that reduced writing very frequently to a heavy and colorless medium. Although Doughty himself was a scientist, his geological interests never overshadowed his interest in English as a language for thought. The poverty of

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1. Elyot, of the Knowledge whiche maketh a wise man (London, 1533), fo. A3

Victorian English was to him so sore a problem that he became, in a sense, a reformer, but one without a following, At heart the reform of the language was one not so much of words as of wisdom. Elyot, too, was aware that vocabulary alone would not effect good writing:

> But if he that speketh doo lacke that knowledge howe so ever the beautye of his wordes and rayson shall content the eares of them that be ignorant, yet therof shall come to them but litell profite. [1]

In 1534 Elyot published The Castel of Helth,[2] a medical treatise which was intended to present simply to the general public what they had been led to believe was a deep and forbidden mystery. It was not written for the purpose of subverting the medical profession:

> The intent of my labour was that men and women readyng this worke and obseruyng the counsayles therin should adapte therby their bodies to receiue more sure remedie by the medicines prepared by good physicions in dangerous sicknesses, their kepyng good diete, and infourmyng diligently the same physicions of the maner of their affectes, passions, and sensible tokens. And so shall the noble and moste necessarie science of phisicke, with the ministers therof, escape the sclaunder whiche they haue of long tyme susteyned. [3]

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1. Elyot, of the Knowledge whiche maketh a wise man, p.17
2. Thomas Paynel's translation of Regimen Sanitatis Salerri (1541) is included in Tanner 272 with Elyot's The Castel of Helth and The Byrthe of Mankynde. It is another sixteenth century medical treatise, based on the theory of the humours. Neither its style nor its subject matter is rewarding in the study of Doughty's models.
3. Elyot, The Castel of Helth (London, 1541), fo.90

Nevertheless, the protest from physicians was bitter. Croft in his life of Elyot quotes one of these angry outcries:

> A worthy matter, Syr Thomas Elyot is become a phisicion and writeth in phisicke, whiche besemeth not a knight; he mought have ben muche better occupied. [1]

From a modern point of view The Castel of Helth is a curious conglomeration of common sense and nonsense, but that is explained by the limitations of the science of medicine of Elyot's day rather than by his amateur standing. It is based, of course, on the theory of the humours, to which some twenty pages are devoted. There are many things in it which now are sheer amusement:

> ...thynges which do hurt the eyes: reedynge after supper immediately. And one thynge is well considered, that from the creation of the worlde, untyll the universall deluge or floudde, duringe which tyme, men lyved eight or nyne hunderde yeres, there was none other drinke used nor knowen, but water.

But Elyot's dignified seriousness must still laughter.

> Truly if they wil calle him a phisition, which is studiouse about the weale of his countray, I witsaufe they so name me, for durynge my lyfe I will in that affection alway contynue. And why, I pray you, shylde men have in disdayne or small reputation the science of phisicke: which beinge wel understande, truly experienced, and discretely ordered, dothe conserve helthe, without the which all pleasures be peyneful, ryches unprofytable, company anoiance; strength

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1. Sir Thomas Elyot, The Boke named The Gouernour, ed. Henry Herbert Stephen Croft (London, 1883), I, c xi

> tourned to feblenes, beauty to lothesomnes, sencis are dispersid, eloquence interrupted, remembrannce confoundyd, which hath bene considerid of wyse men not onely of the pryvate estate, but also of Emperours, kynges, and other greate prynces, who for the universali necessity an incomparable utility, which they perceyvyd to be in that scyence of physycke, they did not onely advance and honour it with speciall pryvileges, but also dyverse and many of theym were therin ryght studiouse...[1]

It is not beyond reasonable belief, I think, that Doughty by reading The Castel of Helth and Sir Thomas Elyot's other medical treatise, The byrth of Mankynde, was led to consider the possibility of supporting himself as an amateur physician. No other writer of his time would have thought of such a thing, but for Doughty, whose inspirations came from literature rather than from the world in which he lived, who burdened himself with a black-letter Chaucer instead of an extra blanket, it is quite in character.

Elyot's attitude towards medicine was practical, in so far as practicality is compatible with the theory of the humours and its attendant fancies; but there is also a deeply religious element in his medical treatises. It is not just a physician's caution which forces him to begin

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1. Elyot, The Castel of Helth, preface

The byrthe of Mankynde with "an admonition to the reader", in which he writes:

> I requyre all suche men in the name of God, whiche at any tyme shall chaunse to have this boke, that they use it godlye, and onely to the profet of theyr neybours, uttely eschuynge all rebawde and unsemely communicacion of any thynges contayned in the same, as they will answere before God, whiche as wytnesseth Christ, wyll requyre a counte of all ydell wordes, and muche more than of all rebawde and uncharitable wordes. [1]

There is, in fact, moral exhortation as well as medical instruction in The Castel of Helth. Elyot's firm Christian belief leads him to write what is really a short sermon on anger, in which he kept the man on the verge of anger to remember the endurance of Christ in the hands of His tormentors. [2] There is, I think, a faint echo of this in Doughty's recounting of his troubles in Kheybar:

> A rout of villagers came on behind us, but without cries.-- In what land, I thought, am I now arrived: and who are these that take me (because of Christ's sweet name:) for an enemy of mankind? [3]

Elyot's writing has a great deal more variety in sentence structure than in Ascham's. It will be seen in the sermon on anger that he can rise to very long periodic sentences, and yet, when there is a point that can be made more ef-

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1. Elyot, The Byrth of Mankynde newely translated out of Latin into Englysshe (London, 1540)
2. Elyot, The Castel of Helth, fo 63
3. A D, II 81

fectively in a short, uncomplicated sentence he will take the direct route. Variety by means of the rhetorical sentence to soften didacticism is another skill which Elyot possesses. And he is artful in his use of repetition. A large number of the paragraphs of Travels in Arabia Deserta have all the characteristics of a paragraph by Elyot. The variety which Elyot managed to introduce into a paragraph without sacrificing the clear development of his thought can be seen well in the paragraph from The Gouernour beginning

> But all though I haue nowe rehersed sondry examples to the commendation of Fortitude concernynge actes marciall, yet by the waye I wolde haue it remembred that the praise is proprely to be referred unto the vertue.[1]

For varying length of sentence, order, balance, introduction of rhetorical element or citation, all contributing to sharpness of outline, the following paragraphs from Arabia Deserta run closely parallel to Elyot's.

> When we had ridden in the valley two hours, we came by many builded heaps, rijûm, in the midst of this wilderness of banks and stones. Certain of them I saw built up in part from a torrent channel;-- had the seyl beds ceased to be ways of water in those old builders' days? Are those the graves of their sheykhly families?--but of what antiquity? The upland Semitic life is ever rude, thus they may be

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1. Sir Thomas Elyot, The Boke named The Gouernour (London, 1546), Bk. I, ch. ix

> from the time of the temple-tombs of the Héjr merchants--which to guess only after the appearance, might be from the morning of the human world: Monuments of human hands, even ruined graves are a comfortable sight in this Titanic landscape. [1]

> Not distant from hence are proud Greekish ruins of Philadelphia, now Amman, anciently Rabbath (the metropolis of) Ammon; the place, in a small open valley ground, I found to be less than the site of some very inconsiderable English town. A Roman bridge, of one great span, rides the river, which flows from a mighty spring head, little above, of lukewarm water. "Why gloriest thou (says Jeremy) in thy valleys, thy flowing valley?" The kingdom of Ammon was as one of our counties; hardly threescore small townships and villages. A few miles southward I found in some corn-fields, which are tilled from the near-lying es-Salt, a sumptuous mausoleum (el-Nasr) of white crystalline limestone blocks; within are ranged sarcophagi of the same marble and little less than that great bed of Og which lay at the next town. Such monuments of old civil glory are now an astonishment to our eyes in a land of desolation and of these squalid Arabs. [2]

Occasionally Doughty writes a paragraph which follows Elyot's frequent method of reiteration and restatement. This paragraph from The Image of Governaunce, first published in 1540 as a translation of Eucolpius' book on Alexander Severus, which Elyot said he had perused in order that he might

> with more exact diligence conforme the stile thereof with the phrase of our english, de-

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1. A. D., I 440
2. Ibid., p. 18

> siryng more to make it plaine to all readers, then to flourishe it with over muche eloquence, [1]

follows that pattern, a favorite of Elyot:

> Then considered I well, that good dettours oftentimes spared, become ill peiers, small iniuries oftentimes pardoned, maketh of neighboures perniciouse enemies. A servant made malapart, will kicke at his duetie, and laboure by custome becometh easie: Behold, the gentill maisters have alwaie proude servantes: And of a maiester sturdie, and fierce, a litell winke to his servant is a fearefull commandement. The nature of libertines is muche contrariouse to that whiche is gentill. The gentilman gentilly intreated, is content to do all thyng: The vile nature, familiarly used grudgeth at every thyng. This is every daie proved, but no witte can make straight that whiche nature made croked. [2]

Some of Doughty's paragraphs bear a close resemblance to this. This, for example, though its illustration is more extended than that of Elyot's paragraph, is constructed along the same lines:

> Although tribesmen live together in harmony, the Beduins are factious spirits; the infirm heads of the popular sort are sudden to strive, and valiant with the tongue as women. Some differences spring daily in the wandering village, and upon the morrow they ar deferred to the majlis. The oasis dwellers, as birds in a cage, are of more sober understanding. Oftentime it is a frenetic dispute to ascertain whose may be some trifling possession; wherein each thinks

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1. Sir Thomas Elyot, The Image of Governaunce (London, 1549), fo. A iii
2. Ibid., fo. 156

> his soul to lie in the balance; as "Whose kid is that?" (worth twelve pence)--"Wellsh, he is mine."-- "Nay, look, all of you by-standers, and bear witness; Wellsh, is not this my mark out in his ear?" The blood is eager, of these hearts which lead their lives in famine and apprehension, and soon moved: there is a beggarly sharp-set magnanimiity in their shallow breasts, the weaker of fortune mightily disdains to be wronged. Also, from their childhood, there is many an old slubering difference to be voided.-- But such are sooner in the ruder herding sort than in the sheykhly kindred, whose displeasures are worn away in the daily mejlis and familiar coffee fellowship. A burning word falls perhaps from the incontinent lips of some peevish head, the wildfire kindles in their hearts, and weapons are drawn in the field. Then any who are standing by will run in to separate their contention: "No more of this, for God: (they cry); but let your matter be duly declared before the sheykhs; only each one of you go now to his place, and we accompany you; this dissension can rest till the morning, when justice shall be done indifferently between you both." The nomad sheykhs govern with a homely-wise moderation and providence; they are peace-makers in the menzil, and arbiters betwixt the tribesmen. [1]

Doughty, like Elyot, had a nice sense of balance. Elyot, whose writing is largely treatises, had more scope for the exercise of it; but Doughty, who was not engaged in formal argument, nevertheless in the structure of his paragraph gives ample evidence of a mind carefully weighing one thing against another. Many of his para-

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1. A. D., I 313-317

~~graph gives ample evidence of a mind carefully weighing one thing against another. Many of his paragraphs~~ are concluded with a balanced sentence:

> The town Arabians go clean and honorably clad; but the Beduins are ragged and even naked in their wandering villages. [1]

> After that time, the rude two-leaved gates of this (the Prince's) quarter and the market street are shut,-- not to be opened again 'for prayer not for hire' till the morrow's light; and Beduins arriving late must lodge without:--but the rest of Hayil lies open, which is all that built towards Gofar, and the mountain Ajja. [2]

> They think they do that well enough in the world which succeds to them; human deeds imitating our dream of the divine ways are beautiful words of their poets, and otherwise unknown to the Orientals. [3]

> Now first the lordship of Shammar is fully ripe: after such soon-ripeness we may look for rottenness, as men succeed of less endownments to administer that which was acquired of late by warlike violence, or when this tide of the world shall be returning from them. [4]

Save for the times when Doughty is swept away by Biblical cadences, it is, I think, Sir Thomas Elyot who is his master in sentence structure. No other writer whom Doughty admired has quite the same prose fabric, both rich and simple, the variety of which serves but

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1. Ibid., p. 608
2. A.D., I 611
3. Ibid., p. 614
4. Ibid., p. 618

to accentuate the complexity of a single idea. No other writer he admired has so many of Doughty's characteristics of mind, combining scholarly wisdom, simplicity of faith gentleness of manner, and immense resilience: the two writers share the same philosophical outlook:

> All other chaunces of fortune, esteme as noothynge, and that longe before they do happen. The ofte recordynge of myserie, prepareth the mynde to fale lease adversitie. And the contempt of fortune is sure quietnesse and most perfite felicitie. [1]

Doughty's labor in acquiring a workable vocabulary of words which had not lost their savor must have received an enormous impetus from Bibliotheca Eliotae, Elyot's Latin-English dictionary, which he read in the 1548 edition in the Bodleian and which he had constantly by him in his later years of writing. [2] For it is a veritable treasury of useful words which have become lost to modern English. When Elyot wrote in The Image of Governaunce

> My Dictionarie declaryng latine be englishe, by that tyme that I have performed it, it shall not onely serve for children, as men have excepted it, but also shall be commodious

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1. Elyot, The Castel of Helth, p. 67
2. This information was given me by Mrs. R.M.Robbins, who, at the request of Mrs. Doughty, has been sorting the wordslips, which are to be deposited at Gonville and Caius.

for them whiche perchaunce be well learned[1]. he did not have in mind any such use as Doughty was to make of it. There is no question that this is the most important single work for the archaic and obsolete words of Travels in Arabia Deserta.

Many of Doughty's uncommon nouns are in the Bibliotheca Eliotge.[2] Bondman II 492, bondmen II 491, and bond-woman II 505 is one of the instances of Doughty's variable spelling which can be explained, for Elyot has suppellecticarius, " a bondeman", and virua, " a bonde man or bonde woman, borne in the house of the lords, of his bondman or bondwoman". Brethren, the archaic plural used frequently by Doughty[3] is here, adelphi, "bretherne". Brawns I 458, listed by Mr. Taylor as a Chaucerian and Middle English word[4], is also here, tori, "the brawnes of the armes and legges". Budget II 260, 438, listed by Mr. Taylor as obsolete[5] occurs as the translation of bulga, "a male or boudget of lether".

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1. Elyot, The Image of Governaunce, fo. Aiii (b)
2. Unless otherwise stated, the words discussed in the following paragraphs have not been remarked upon by other critics.
3. Vide glossary
4. Vide glossary
5. Taylor, op. cit., p. 28

Carl II 68, 132, which Mr. Taylor lists both as a dialect word and a Chaucerian one [1], is under carinthia: "... about him standeth a great multitude of carles". Causey I 28, archaic, is used to translate agger," ... the higher parte of the waye lyke a causey". Chapiter I 588, archaic, occurs in scapus, "the body of a pillour, between the chapitre and the base." Chattel II 130, which, contrary to modern usage, Doughty writes in the singular, is so used by Elyot under Supellecticarius, " a bondeman or slaue, which is accompted for chatell". Covenant (n.) I 85,576, II 148, business agreement, OED 1, "No longer in ordinary use, except when coloured by legal or theological association", is used to translate accepto ferre, "...promised uppon covenaunte..." Cheapening I 3, OED 1a, archaic or dialectal, Doughty quite possibly took from Elyot's licitatio, "a cheapenyng, a prysyng, a nettyng of the price". Dawning I 574,II 244, which Doughty uses in the phrase "in the dawning" and which is now poetic or rhetorical, Elyot uses to translate prime mane, prima luce, primo diluculo, "in the dawnyng or spryng of the day, yearly

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1. Ibid., p. 30

in the mornyng". The obsolete emerods II 377, which Mr. Taylor lists as archaic and OED as obsolete (1400-1855), is used to explain haemorrhagia,"a disease muche lyke the Emoroydes, but some what differyng from it". Doughty's emmet II 390 and pismire II 390, both used on the same page and both out of ordinary use, are used as synonyms in translating formica, "an emot, ante, or pismere", and they come together again in the translation of insectus, "...as bees, waspes, emotes or pismers" as well as in salpiga, " a kynde of emottes or pysmers, that be venomous". Frail I 557, not a very commonly used noun, is twice used by Elyot: in fiscella, "a littell basket of twygges, it may be used for a frayle"; and fiscina,"a great basket, a frayle..." Gin I 259, meaning "trap" and now less common than it, Elyot uses to translate insidias auibus moliri, "to ley ginnes for byrdes". Gobbet I 152 584, II 484, OED 3, obsolete, occurs several times: in translating crucior bolum tantum mihi e faucibus ereptum, "it greueth me sore, that suche a good morsell, gobbet, or pray, is snatched oute of my mouthe"; fragmen, " a piece or gobbet of a thyng broken"; frustrum, "a piece or gobbet" (but Doughty ignores what he may have considered an unwieldy

compound, gobbet meal: inusum, "peece meale, gobbet meale, by short sentences and membres"). Knops II 88 is used in the translation of aristolochia,"... lyke a lyttell bonet upon a redde knoppe" and in mania,"... knoppes of popies ..." Lickdish I 24, which, as Mr. Taylor has pointed out [1] Doughty extends to adjectival form from the obsolete noun (OED: 1440-1607), is used to translate catillo." a lyckedysshe, a glutton". Lourdane II 425, which Mr. Taylor lists as a Spenserian word [2], and lubber I 8,29,224, II 420 occur together in the translation of ignauus, "a slouche, a luske, a lubber, a lurdayne one that wyll doo no labour, one that loueth to doo nothyng but eate, drynke and sleape". (It is somewhat curious that Doughty did not use slouch or lusk.) Pargeter II 6,401 (pargetter II 347, 354), obsolete, is possibly taken from caementarius, "a dauber, a pargetter"; scopula, "a brusshe suche as peinctors and pergettours dooe use"; or tector, "a pargettour, a plaisterer". Pottle I 546 occurs in atraba, "of englyshe measure a bushell, a pottell". PLASH I 168, II 185,212,215,407, which Taylor lists as a Spenserian word [3], is used in heracleon,"... it is also an other

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1. Taylor, op. cit., p. 11
2. Ibid, p. 28
3. ~~Taylor, op. cit., p. 28~~ Ibid.

herbe growyng in plashes". Quern II 179, 180 Doughty may have taken from Molestrina, "a mortar or querne". Rundle I 71, OED 1a, obsolete (very common in the seventeenth century) possibly came into Arabia Deserta from circus, "a rundell or circle..." The siskin II 233 was a bird known also to Elyot, for he translates luteola, "... a littell birde, not muche unlyke a goldefynche called a siskin." Shard I 262, II 65, 272, 278 [1] appears in mar moriae crustae, "shardes of marble, wherewith they used to playster theyr walles"; rudus, "shardes or pieces of stones broken and scattered, rubbell or rubbisshe of olde houses"; and testamin, "in pieces or shards". Spence I 96,"shelves, spences and little cellars", which Mr. Taylor lists as a dialect word [2] is used twice: promptarius, "a cellar or spence, out of whiche any thynge is taken..."; Promptuarium, "a cellar, a store-house, a spence". Shawm II 119 [3] occurs in sula, "... it is sometime used for a pipe or shaulme"; sulae, "shaulmes or waytes"; cano, "to synge, to play on the shalme...": choraula, "one that playeth on a flute, shaulme, or other pype..." Smell-feast I 443, II 536, which Mr. Taylor lists as obsolete [4] is used to

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1. Cf. ibid., p.35, for an explanation of Doughty's confused use of shard and sherd.
2. Ibid., p.25. Cf. Chaucer 's use of spence, p.248, infra.
3. Vide glossary. Shawm was used by several other writers Doughty studies. Cf. Chaucer, House of Fame, 1218; Douglas, Aeneis IX.x.67; Coverdale, Ps. xcii.7
4. Taylor, op. cit., p.31

translate laemargus, "a glutton, a smell feast", and parasitor,"an haunter of other mens tables uncalled for, a smel feaste, a John holdmystaffe. Also he that to fyll his bealy with meate and drynke, speaketh alway to the appetite of him, with whome he dyneth or suppeth, a parasite, a bealy friende, a flatterer" [1] Doughty's shive, I 433, meaning a piece of wood split off [2], is probably the same word which appears in cala, "a billet, a shyde of woodde, or a byg clubbysshe staffe..." Possibly set II 436 ("every cluster, which had inclosed in it a spray of the male blossom, was lapped about with a wisp of dry forage; and this defended the sets from early flights of locusts."), which Mr. Taylor states is a "rudimentary fruit as first formed from the blossom" [3] the earliest example for which OED gives as 1891, is the same word Elyot used to translate semen, "... sometimes settes of young trees", understood by Doughty to mean rudimentary fruits, which it does not mean, as we can see in surculus, "a younge sette or slyppe.

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1. It is curious that Doughty did not put some of these synonyms to use.
2. Cf. Taylor, op.cit., p. 31
3. Ibid

also a slippe of a tree..."[1] Tetter, II 348,[2] occurs in petigo, " a tetter that renneth over all a man" and zostor, "a certayne disease lyke a ringe wourme or a tetter". Truchman, I 175 [3] is used to translate administer, "... a truche man or enterpretour..." Wezand, I 11, 371, 559, II 48, Passim, is used in translating gula, "the gullette or weysande..." Wilding, listed by Mr. Taylor as a Spenserian word [4] is used by Elyot, in onomelida, "a kind of very pleasant peares without core after a kynd of wildinges called Pommis de Bois". Withwind Mr. Taylor says is "bindweed" and a dialect word, used also by Robert Bridges [5]; in Bibliotheca Eliotae it is helxine, "an herbe called pelitory of the wall. Also the woode called with wynde." Wort, I 277,313,listed by Mr. Taylor as a Chaucerian and Middle English word [6], which OED gives as archaic, not in ordinary use after the middle of the seventeenth century, is used to translate lachamum, "all kynde of herbes whiche serve for the potte called wortes".

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1. Doughty was not always correct in his choice of word. Miss Treneer relates (op.cit.,p.274)an amusing mistake in The Clouds, where he used chincough, which he though meant hiccough.
2. Cf. tetter as used in Hakluyt, p. supra.
3. Cf.use of this word in Hakluyt, p.82,and Gascoigne,p.223
4. Taylor,op.cit.,p.29, The reference is to The Faerie Queene,III vii.17
5. Ibid.,p.26
6. Ibid.,p.27

Some of Doughty's verbs are in Bibliotheca Eliotae. Bib, II 37,243, which Mr. Taylor says has Arabic semantic value[1], appears as a translation of bibaculus, "...always bibbing". Brabbāe, the present participle of which he used at I 371,372, is used to translate delitigio, "to brabble to the ende, to braule or chyde earnestly". Bray, I 573, 244,619,II 403,which Doughty uses in preference to "pound" or "grind", is used in distero, "to pounde or braye in a morter". Chaw,I 220,428, II 266,278,286 Mr. Taylor lists as a Spenserian word [2]; Elyot uses it to translate praetire, "to chawe the meate with the fore teeth". Egged,I 440,559, which Mr. Taylor lists as colloquial [3], is used in lacesso,"...to egge a man to writhe", and in acue,"...egged,stirred sette a fyer". Maffling,II 81, which Mr. Taylor lists as a dialect word [4] was possibly borrowed from balbucinor, "to maffle in the mouth". Shard, I 395, 'a patch of cow-dung' also listed by Mr. Taylor as a dialect word, is the translation for bonasus. Smell to, I 324, listed by Mr. Taylor as a Chaucerian and Middle English term [5], Elyot uses in translating odorare hand quam ego habeo pallam, "smell

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1. Taylor, op cit., p. 24
2. Ibid., p. 28
3. Ibid., p. 33 Vide glossary.
4. Ibid., p. 25 OED gives maffle as obsolete except dial.
5. Ibid., p. 27, OED: "The construction to is by far the most frequent down to the 19th cent., during which at has become usual."

to this gown or robe that I have". Suffer II 135, 324 is used in the same way in adijcere aliquid potioni, "to suffre one to drinke a littell more". Whister, I 556, which Mr. Taylor lists as a dialect word [1] and Miss Treneer says "was used by Chaucer and Wyclif and is from the Old English hwaestrian" [2] appears twice in Bibliotheca Eliotae, in Suscultare inter se, "to whister one in an others care" and in obgannio, to whyster in ones care..."

The adjective glistering, I 577, is used to translate caesii oculi, "eyes terribly glisterynge, and not gray eyes, in myne opinyon" [3] Massy, I 13, 20, 28, passim, one of Doughty's favorite adjectives [4], now rhetorical or archaic, occurs in solida columna, "massy, made of one mattier". Pight, II 465, the obsolete participial adjective, listed by Mr. Taylor as Spenserian, occurs in principia, "the place in a campe where as are pyght the pavilions of the head capitains". Pilled, I 129, II 439, listed by Mr. Taylor as a dialect word and a Chaucerian one [5], is used by Elyot to translate alopecus, "he that hath a pylde

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1. Taylor, op. cit., p. 25 OED gives whister as obsolete except dialectal.
2. Treneer, op. cit., p. 146
3. Doughty also uses the noun glistering, I 534, II 72.
4. Vide glossary
5. Taylor, op. cit., pp. 25-26. Cf. also p. 35 for a discussion of Doughty's confusing use of pill in more than one sense.

pate..." Rivelled I 458, used by Doughty of leather bucket-bags, occurs twice in Elyot's dictionary: Hercules Gallus, "...the skynne of his face ryuelled.."; rugosus, "...withered or riueled". Shed, II 527, meaning "parted" (of the hair) [1] Doughty may have taken from discriminale, "l..heare is parted or shadde". Sod, II 435, obsolete from the mid-seventeenth century [2], is used in several places by Elyot: Acapua thipia, "... spoken of a simple feast, wherein is neither bake, roste, nor sodde"; alum, "... beynge sodde..."; Antiphrates, "...whiche beynge sodde in mylke..." Strawed, II 537, [3] is one of the translations of conspersus, "sprynkled, strawed, scattered, myngled". Swart, II 459, now only rhetorical, poetic, or dialectal, appears in rubidus, " a swarte redde.. " Wood, II 40, which Mr. Taylor lists as a Chaucerian and Middle English word [4], and which is now obsolete except dialectal or, rarely, archaic, occurs twice, in accingi ira, "to be wood angry" and in bacchor, "...to be woode".

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1. Vide glossary Cf.Treneer, op. cit., p. 150, for an illustration from Wyclif.
2. Vide glossary
3. Vide glossary
4. Taylor, op. cit., p. 27, Cf. Treneer, op. cit., p. 145, justifying Doughty's single use of this word.

Had liever, I 89, 428 is used in the translation of male fortunae poeniteat, quam victoriae pudeat, " I had lieffer be sorye for my mysfortune, in losyng the victorie, than ashamed of an unhonest victorie". Lateward, which Doughty uses as an adjective, I 6, and as an adverb, II 107, appears in serotinus, "that whiche is in the euenyng, some tyme late, or latewarde". Privily, I 149, now archaic or literary, is in abscondite, "covertly, privily, darkely". Overthwart, I 437 appears three times in Bibliotheca Eliotae: Adversis vulneribus, "with woundes in the fore parte, overthwarte the breaste or face"; cicatrices adversae, "scarres or woundes overthwart the face and breast"; ex obliquo, overthwart". Otherwhiles, II 306, now rare or dialectal, occurs in argumentum, "... otherwhiles a sentence.." The obsolete albeit, II 320, Doughty varies with albe it, II 146, and simply albe, II 391 [1] ; Elyot has albe it, in strobus, ".. it made the heade heauy, albe it without any peyne", and all be it, in cicero. The phrase win a thank, I 524, has a counterpart in Elyot's cave ne falsam gratiam studias inire, "..to pyke a thanke of me".

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1. Cf. Taylor, op. cit., p. 26, for discussion of albe.

Two things are obvious in this list of the vocabulary common to Bibliotheca Elictae and Travels in Arabia Deserta: many words which Doughty is commonly supposed to have borrowed from Spenser or Chaucer are in Elyot's book (which we know he kept upon his desk); and several of Doughty's words which Mr. Taylor lists as dialectal (spence, withwind, egg, whister, pill) are in Elyot's book. Also it will be noticed in the phrases quoted from Bibliotheca Eliotae that there are a number of words(gobbet meal, slouche, luske, John holdystaffe) that Doughty chose not to revive. It must be concluded that this book was one which Doughty used carefully. Elyot 's dictionary offered him a rich store of words, for if its author could find no exact English equivalent for a Latin word, he offered several translations, hoping thereby to suggest the precise meaning. Doughty exercised discrimination in his borrowing from Elyot; the mere fact that a word was archaic or obsolete was not enough to justify his revival of it: words must be used reasonably, not whimsically. In The Defense of Good Women, Elyot had written

> ... for truly wordes used in their propre significacion do brynge thinges to a plain understandynge. And where they bee much abused and wrested frome theyr trewe meanynge, they cause sondry errours and perpetual contencion.[1]

This was a conviction shared by Doughty all his life.

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1. Elyot, The Defence of Good Women

CHAPTER VI.

GLEANINGS FROM MISCELLANEOUS SOURCES, CHIEFLY SIXTEENTH AND SEVENTEENTH CENTURY

Part of the odd compound that went into the alembic for distillation into the prose of Travels in Arabia Deserta was a miscellany of poetry and prose, including drama. Because none of this exerted sufficient influence on Doughty to warrant separate discussion, good, bad, and indifferent, it must come together here in an order that is necessarily arbitrary.

The poetry which Doughty read in the Bodleian is not of uniform excellence. Some of it, in fact, can be called poetry only because it is not prose. It is a selection that can hardly have been directed. How familiar Doughty was with the masterpieces of poetry, English, Latin, and Greek, we do not really know. Even though Miss Treneer points out he said in his notes that he did not read any Milton after he was sixteen or seventeen,[1] this does not tell us how much of Milton he knew as a boy; nor have we any idea of his acquaintance with Homer, Dante, and a score of others. If the story told of Edward Garnett's asking him one day at his publisher's whether he would care to meet Mr. Hardy, to which query Doughty replied, "Pray, who is Mr. Hardy?"[2],

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1. Treneer, op. cit., p. 188.
2. Cf. Hogarth, op. cit., p. 172, for another sidelight

be taken as indicative of his remoteness from contemporary writing, then we can believe he knew little of Tennyson, Browning, Arnold, and Rossetti. There is in Arabia Deserta, as a matter of fact, one phrase which might have come straight from "Nephelidia": "Those Mecca faces were black as the hues of the damned, in the day of doom;[1] but I think it Swinburnian by accident rather than by arrangement. At any rate, ignoring modern poetry and sidetracking many of the acknowledged masterpieces of earlier ages of English literature, Doughty plunged into ballad collections, Skelton, sixteenth century verse translations of Virgil, Baldwin's A Myrrour for Magistrates, Chapman, Gascoigne, some broadly humorous verse of the

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(Continued from preceding page)
on Doughty's remoteness from contemporary literature. Nogarth quotes Doughty's reply to the criticism of The Cliffs in the Edinburgh Review: "I had but a few minutes to glance through it and found that the writer proves to his small malicious satisfaction that I copied something from a book with the strange title Mr. Hardy's Dynasts. Not moving in the literary World or reading the Literary Periodicals, I have never heard either of the book or the Author and remain in my ignorance till now and shall continue to do so." Hogarth also quotes (p. 204) a letter Doughty wrote to Edward Garnett, written 19th August, 1923, on the occasion of Garnett's son's winning a prize for a book, Lady into Fox: "Not having a 'Who is Who' by me I do not know who Mr. Chesterton, who delivered the prize, may be." Osbert Sitwell in Noble Essences (Macmillan, 1950), pp. 59-60, records an anecdote which further illustrates Doughty's wilful ignorance of the literature of his own day:

"'Mr. Gosse! I have wanted for so long to ask you a question; have you read anything after the time of Spenser?'

'Yes, indeed, I have; but have not you, Mr. D?'

'No, never, Mr. Gosse!'

So I replied, 'Then it must have cut you off from a great deal."

1. A. D., II 486. The italics are mine.

early seventeenth century, a conglomeration of Restoration rejoicings and lamentations, and a collection of Greek lyric poetry with Latin translations.

The ballads Doughty read consist of Percy's Reliques of Ancient Poetry (first edition, 1765), Ritson's Ancient Songs and Ballads, from the Reign of King Henry the Second to the Revolution (1829), his Pieces of Ancient Popular Poetry (1791), and his Robin Hood: a Collection of all the Ancient Poems, Songs, and Ballads now Extant, Relative to that Celebrated English Outlaw: to Which are Prefixed Historical Anecdotes of His Life (1795), and, in Malone 299, a miscellaneous collection, largely of imitators of Skelton, "Adam Bell, Clim of the Clough, and William of Cloudesle" (1605), a version of which is the first selection of Pieces of Ancient Popular Poetry. Doughty must have been attracted by the vigor of language of the best of the ballads, as well as by the skilful development of story, an art he much appreciated, as we know from his recounting of Amm Mohammed's tales. He has developed in the story of the Jinnîa married in the upper world[1] a theme popular in the ballad, of the mortal and fairy and the magic spell of love, a theme to be seen in "Thomas Rymer" and one successfully reworked in Doughty's own time by Matthew Arnold in "The Forsaken Merman". The conclusion of the tale is in the simple language of the early ballad:

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1. A. D., II 190-193.

> There they lived seven years in happy wedlock, and she had borne him two sons:--then upon a day, she caught a knife and ran with shrieks to one of their babes as it were to slay him. The poor carrier saw it, and sprang to save their child:--but in that the elf-mother and her babe vanished for ever![1]

The number seven may be a magic one in Arabic as it is in English, but elf-mother and elf-man, which also appears in the tale, seem native to the English ballad and to nothing else. In addition to the ballad description noted (but incorrectly quoted) by Miss Treneer, "Her middle small girt with a gay scarlet lace"[2], there are two or three other ballad phrases: "She was Tollog's (new) bright bird in bridal bower" ("Fragment of the Marrie of Sir Gawaine", "That bride so bright in bower"; "Thomas of Erseldoune", "What byrde in boure maye delle with the?"; and "Cospatrick", "Ye have the bright burd in your bour"). "The bonny wife of Hamdan"[3]; "Hayil town"[4]; (a use comparable to that of Dumferling toune", of "Sir Patrick Spens" and that of Rossetti's "Troy Town"); "mantle of scarlet fine"[5]. Brittle I 272, 383, 451, II 59, the obsolete verb Doughty uses for to cut up (of a carcass), appears in "Chevy Chase", "To se the bryttlynge of the deare" and in "The Boy and the Mantle", "He britled the bores head". "The Heir of Linne" has causey I 26 and card (v.i.) I 151. Egg on I 440,559, which Mr. Taylor lists as a colloquialism[6], is used in "Argentile and Curan":

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1. Ibid., p. 193.
2. Ibid., I 318. Cited in Treneer, op. cit., p. 146.
3. A. D., II 294 Vide bird, glossary.
4. Ibid., II 178.
5. Ibid., p. 67
6. Ibid., I 556.

"The neatresse, longing for the rest, did egge him on to tell". Eme, which Mr. Taylor lists as a Chaucerian and Middle English word[1] and points out is used to translate the Arabic amm, "uncle"[2], occurs in "The Battle of Otterbourne", "The yerle of Montaye, thow arte my eme" and in "Richard of Almaigne", "Forsoke thyn ames lore". Halse, I 221, II 412, 465, listed by Mr. Taylor as an Chaucerian[3] and a dialect[4] word, is not infrequent in the ballads; "The Ew-Bughts, Marion" has "And siller on your white haussbane". Lay on load II 324, obsolete, occurs in "Sir Cauline": "And now with swordes soe sharpe of steele, They gan to lay on load!" Doughty's adjective lourdane II 425, listed by Mr. Taylor as a Spenserian word[5], has its noun counterpart in "Adam Bell, Clym of the Clough, and William of Cloudesley": "What lurden, art thou wode?" It is perhaps only by chance, but pattering is used in the same way by Doughty in "he was passionately pattering prayers"[6] that it is in "The Boy and the Mantle": "Forth came an old knight Pattering ore a creede".

Doughty seems also to have enjoyed the writing of John Skelton, whose Pithy pleasaunt and profitable workes (1568) he read in the Bodleian. For one thing, Skelton was another

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1. Taylor, op. cit., p. 33
2. Ibid., p. 26
3. Ibid., p. 33
4. Ibid., p. 26
5. Taylor, op. cit., Ibid. p. 28
6. R. D., I 309

admirer of Doughty's "Venerable" Chaucer: in Philip Sparrow he wrote:

> In Chaucer I am sped
> His tales I have red
> His mater is delectable
> Solacious and commendable
> His englishe wel alowed
> So as it is enprowed
> For as it is employed
> There is no englyshe voyd
> At those dayes muche commended
> And now men wolde have amended
> His englishe where at they barke
> And marre all they warke
> Chaucer that famous Clarke
> His tearmes were not darcke
> But pleasaunt easy, and playne
> No worde he wrote in vayne.[1]

Like Doughty, Skelton was searching for a satisfactory vocabulary, one that would enable him to write with sharp realism. The competent grace of Lydgate's English would not serve his end.

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1. John Skelton, Pithy pleasaunt and profitable workes of Maister Skelton, Poete Laureate (London, 1568), "Phyllyp Sparowe", ll. 788-803. Cf. L. J. Lloyd, John Skelton (Oxford, 1838) [pp. 14-15], for an evaluation of the tributes paid by Skelton to Gower, Lydgate, and Chaucer. Mr. Lloyd reasonably states, "He is willing enough, that is, to admit that Lydgate has no rival in his own sphere, but he is far from declaring that Lydgate's 'kynd' is the best kind of poetry." The sincerity of the tribute to Chaucer is apparent in the lines that show Skelton read him:

> ...Palamon and Arcet
> Duke Theseus, and Partelet;
> And of the Wyfe of Bath,
> That worketh much scath
> Whan her tale is told.
> ...And of the loue so hote
> That made Troylus to dote
> Upon fayre Cressyde,
> And what they wrote and sayd.
> ~~Our naturall tonge is rude~~
> ~~And hard to be enneude~~

Our naturall tonge is rude
And hard to be enneude
With pullysshed termes lustye
Oure language is so rusty
So cankered and so ful
Of frowardes and so dul
That if I wold apply
To write ordinately
I wot not where to finde
Termes to serve my mynde.[1]

He found part of what he sought in Chaucer; for much of the rest he relied on a vigorous inventiveness. His verse is full of terms old and new which would have great appeal for anyone tired, as Doughty was, of stereotyped prose. Thomas Churchyard in his preface to Pithy pleasaunt and profitable workes makes no apology for the roughness of Skelton's style:

I pray you then my friendes,
Disdaine not for to vewe:
The workes and sugred verses fine,
Of our raer poetes newe
Whoes barborus language rued,
Perhaps ye may mislike
But blame them not that ruedly playes
If they the ball do strike.
Nor skorne not mother tunge
O babes of englishe breed,
I haue of other language seen
And you at full may reed
Fine verses trimly wrought,
And coucht in comly sort,
But neuer I nor you I troe,
In sentence plaine and short
Did yet beholde with eye
In any forraine tongue
A higher verse a staetly style,
That may be read or song.
Thean is this daye in deede
Our englishe verse and ryme:
The grace whereof doth touch the gods,
And reatch the cloudes somtime.[2]

1. Skelton, op. cit., "Phyllyp Sparowe", II 774-783
2. Thomas Churchyard, prefixed to Skelton, op. cit., ll. 41-64.

Doughty was conservative in what he took from Skelton. The freshest and most fanciful inventions he did not touch: "enraild with rosers, and vines engraped"; "engusslyng, ensilvred, enswimmyng"; "brayneles blynkardes"; "encrampsshed"; "the flingande fende of helle"; and a hundred others. Miss Treneer has pointed out that Doughty's "shrill wings" is in Skelton's Philip Sparrow.[1] Doughty's spelling litterate, II 329, 356, 394, 445, which Mr. Taylor says is a very justifiable return to a spelling like that of the root word,[2] is the spelling used by Skelton, from whom Doughty probably borrowed it. Hallows, I 59, obsolete from the mid-sixteenth century, is used in The Garlande of Lawrell (1636) as well as in Chaucer's Legend of Good Women[3]. New and new occurs in Philip Sparrow, 896. The influence is felt not so much in words actually borrowed as in alaliterative combinations of a peculiar roughness, such as "cob-nosed cobblers"[4]

The "goodly vayne" of Henry, Earl of Surrey's Certain Bokes of Virgiles Aenaels turned into English meter (1557) and that of another sixteenth century translation from the Latin epic, Gawin Douglas' The xiii Bukes of Eneados of the famose Poete Virgill Translatet out of Latyne verses into Scottish metir, bi the Reverend Father in God, Mayster

1. Treneer, op. cit., p. 140.
2. Taylor, op. cit., p. 8.
3. Cf. p. 27 infra. (Appendix II)
4. A. D., I 46.

Gawin Douglas, Bishop of Dunkel, unkil to the Erle of Angus (1512-13, printed 1553) were tapped by Doughty after he had tasted Skelton. Surrey's translation, books two and four only, has a poetic quality more pleasing than Douglas' to most ears. His translation of the passage in book two describing the fall of the meteor has great beauty:

> Out of the skie by the dark night there felll
> A blasing starre, dragging a brand or flame:
> Which with much light gliding on the house top
> In the forest of Ida hid her beames.
> The which full bright cendleing a furrow shone,
> By a long tract appointing us the way.
> And round about of brimstone rose a fume.[1]

Doughty shares with Vergil[2] a sense of awe at the falling of a star; and it will be noticed that he uses present participles (sliding, casting, drooping, tending, shedding) in the same way that Surrey did in his translations.

> ...when upon a sudden, clear great meteor sliding under the stars, with luminous train, casting a broad blue gleam, drooped and brake before our eyes.[3]

> In the beginning of the twilight a meteor shone brightly about us for a moment, with a beautiful blue light; and then drooping in the sky broke inton many lesser stars.[4]

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1. Henry, Earl of Surrey, Certain Bokes of Virgiles Aenaeis turned into English meter (London, 1557), bk. II.
2. Aeneidas, II 692-698:
   ... et de caelo lapsa per umbras
   Stella facem ducens multa cum luce cucurrit.
   Illam, summa super labentem culmina tecti,
   Cornimus Idaea claram se condere silva,
   Signantemque vias; tum longo limite sulcus
   Dat lucem, et late circum loca sulfere fumant.
3. A. D., I 212.
4. Ibid., II 463.

> The most of the mejlis were of opinion that a "star" had fallen; the sheykh's son at the moment was untying his filly and saw the shooting star, whereupon that thunder-noise followed. An old wife who was sitting up, when she heard the rumour, felt the ground tremble under her.--In every man's memory was a luminous meteor, which five years before had passed "nigh over head, with a loud rumour, at midday, tending north and shedding in the sky a long smoky train; it was seen at one time, in all the country (nearly a thousand miles) lying betwixt Mecca and Damascus: so that in every dira the people supposed it had fallen within their borders." They remembered another in the last ten years, which shot over the earth in the night-time, casting a noonday-gleam upon the dark wilderness. "The sound of it was ker-ker-ker-ker;"--but thus say the Aarab in their talk of all travelling noises.[1]

Gin meaning "trap", I 259, is used by Surrey of the Trojan horse: "This fatall gin thus overclambe our walles".

Wight, I 98, II 414, and shroud, II 149[2], occur in

> In silence then, yshrowding him from sight
> But dayes twise five he whisted, and refused
> To death by speche to further any wight.[3]

But in Gawin Douglas' translation of the Aeneid there are many words which appear in Arabia Deserta. Douglas' translation, 1513, is earlier than Surrey's, and it has a Northern vocabulary. It is not unreasonable to suppose that many of the words that Mr. Taylor lists as dialect words, now extant only in Scottish, were borrowed from Douglas rather than from country speech. Affray, I 426, OED 3, obsolete, is in Douglas' Aeneis VI.xv.278. Carry in the sense of "conduct", listed by Mr. Taylor as a dialect

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1. A. D., I 463.
2. Vide glossary.
3. Surrey, op. cit., bk. II.

word,[1] is in the Aeneis XIII.i.57. Doughty's fellowship, II 457, 466, 472, if we carry out Mr. Taylor's idea of Doughty's use of sea terms for the desert, could be OED 6c, "the crew of a vessel", as used by Douglas, I.vi.158; but OED 6a, now rare, "a company", as used by Chaucer and Maundeville is the more likely meaning. Forerider, II 438, is, however, the forrider of XIII. Prol. 20. Foot-hot, II 538, obsolete from the end of the sixteenth century, occurs in two places, I. Prol. 287 and XI.xvi.37. Groat, I 153, OED 2c, obsolete, seems as out of place in Arabia as it does in a translation of Virgil, where Douglas uses it, VI.v.71. Goodman, I 464, OED 2b, now only Scottish or archaic, occurs in VIII.vii.7. Quern, II 179,180, is used also by Douglas, I.iv.39. The very expressive scrogs I 406, meaning "stunted bushes", listed by Mr. Taylor as a dialect word, Doughty probably took from Douglas IX. Prol. 37. Shadow (v.i.), I 307, 330, OED 4c, now rare, is in IV. Prol. 2. Shawm, II 119[2], is in IX.x.67. The most set-by, II 512, meaning "regarded", now obsolete, archaic, or dialectal, Douglas uses in XI.iv.98.

A miscellaneous group of sixteenth and early seventeenth century poetry that Doughty read in the Bodleian has a less discernible effect on Travels in Arabia Deserta than have the translations of Virgil. Baldwin's A Myrrour for Magistrates (1563) has, of course, the general Eliza-

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1. Taylor, op. cit., p. 25.
2. Vide glossary.

bethan vocabulary and a heavy alliterative quality which dresses the constantly repeated moral that pride brings downfall.

> Who being boystrous stout, and braynles bolde,
> Puft up wyth pryde, with fyer and furies fret,
> Incenst with tales so rude and playnely tolde,
> Wherein deceyt with double knot was knyt,
> I trapped was as soly fishe in net,
> Who swift in swimming, not doubtful of disceyt,
> Is caught in gyn[1] wherein is laid no bayt.

Neither Doughty's alliteration nor his thought bears any resemblance to this bluntness. Chapman's Skia Nukles. The Shadow of Night (1594) is a kind of elaborate poetry which Doughty apparently did not find especially appealing. In the note following the Gloss of "Hymnus in Noctem" Chapman wrote,

> For the rest of his owne invention, figures and similes, touching their aptnesse and noveltie he hath not laboured to justifie them, because he hopes they wil be proud enough to justifie themselves, and prove sufficiently authenticall to such as understand them; for the rest, God helpe them, I can not (do as others), make day seeme a lighter woman then she is, by painting her.[2]

The figures and similes form the larger part of this poetry; "proud" or not, it has little effect on Arabia Deserta. This is a typical extended simile from Chapman:

> Or else; as when a man in summer evenings,
> Something before sunneset, when shadows bee
> Rackt with his stooping, to the highest degree,
> His shadow clymes the trees, and skales a hill,
> While he goes on the beaten passage still,
> So sleightlie toucht the Panther with her sent.[3]

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1. Vide glossary, gin.
2. George Chapman, Skia Nukles. The Shadow of Night: Containing Two Poeticall Hymnes (London, 1594).
3. Chapman, op. cit.

Doughty's comparisons belong to a different school of writing altogether. They are as short as is consistent with the leaving of a sharp impression, as "...he snuffled in his holy talk like an honest Roundhead"[1] The temptation to soar upon the iridescent wings of long simile or metaphor never beset Doughty in his prose, which is not thereby made austere. His lyric notes are few, but when they come they are free of strain:

> I had nearly outworn the spite of fortune at Kheybar; and might now spend the sunny hours, without fear, sitting by the spring Ayn er-Reyih, a pleasant place little without the palms, and where only the eye has any comfort in all the blackness of Kheybar. Oh, what bliss to the thirsty soul is in that sweet light water, welling soft and warm as milk, [86° F.] from the rock! And I heard the subtle harmony of Nature, which the profane cannot hear, in that happy stillness and solitude. Small bright dragon-flies, azure, dun and vermilion, sported over the cistern water ruffled by a morning breath from the figgera, and hemmed in the solemn lava rock. The silver fishes of this water world. I have watched there the young of the thob shining like scaly glass and speckled: this fairest of saurians lay sunning, at the brink, upon a stone; and ofttimes moving upon them and shooting out the tongue he snatched his prey of flies without ever missing.--Glad were we when Jummar had filled our girby of this sweet water.[2]

The sonnet cycle of forty poems by Zepheria, Mysus et Haemonia iuvenis quis cuspide vulnus senserat, has ipsa cuspide sensit opem (1594), is gilded verse which had no effect on Doughty: it is difficult indeed to imagine his reading with any enthusiasm anything like "And with thine heavens

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1. A. D., I 154.
2. Ibid., II 198-199.

calm smiles mine heart imparadise".[1] Of much the same kind of poetry is E. W.'s His Thameseidos (1600), the tale of the nymph Medwaie ravished by a satyr and finally turned into a river, a poem burdened with classical allusions. When Doughty used flag their wings II 214, apparently borrowing the obsolete term from Spenser's Faerie Queene, he overlooked a verb that might have been more striking, used in this poem: "...when sturdy Boreas gan to flaske his winges..." In Ulpian Fulwell's The Flower of Fame (1575) is verse less elegant.

> For I confesse I have not the gifte of flowing eloquence, neyther can I enterlace my phrase with Italian termes, nor powder my style with frenche Englishe or Inkhorne Rhethoricke, neyther cowche my matter under a cloake of curious inventions, to feede the daintie cares of delicate yonkers. And as I cannot: So if I could, I would not. For I see that manye men are so affected with these premisses, that manye good matters are obscured, the Auc-thors encombred, the woorkes but meanely commended, and the Reader deceaved. For while he coveteth to come to the purpose, he is lead amasked in the wylde Desert of circumstance and digression, seeking farre and finding little, feeding his humor on pleasant woordes of slender waygh̄t, guyded (or rather giddyed) with plaucible eloquence.

Fulwell's verse, like Skelton's, has a roughness neither Chaucerian nor Spenserian, with very heavy alliteration.

> Let gryping griefes gnawe in your breastes
> to shewe your pensive moane.
> With bryndie blubbered teares,
> ye commons all lament;
> Sende forth you sobbes from boyling breast,
> let trynkling teares be spent.

1. Ulpian Fulwell, The Flower of Fame (London, 1575), To the friendly Reader Ulpian Fulwell wisheth health.

Doughty's use of alliteration is frequent, but it is usually more subtle than this, though occasionally, as in "this wilderness is granite grit with many black basalt bergs"[1], he imitates the manner of these poets because he wants the effect of roughness.

There is nothing in his writing, however, of the coarse humor of five early seventeenth-century poems Doughty read: Choice, Chance, and Change: or, Conceites in their Colours (1606), of a visit to a strange island country (much like sixteenth century England), which is the medium for much prattle about love and parlor games; West's Newes from Bartholomew Fayre (1606), a fantastic set of verses on drinkers' noses, beginning with the death and burial service of "Nos Maximus" and ending with a parliament of noses; Rowlands' Tis Merry when Gossips meet (1609), a lively scene at an ale-house, with a wife, a widow, and a maid, whose coarse talk becomes gradually drunken, as a vintner, a vintner's boy, and a fiddler fill in the background; Sharpe's More Fooles Yet (1610), short verses, in the manner of Martial, exposing and ridiculing various kinds of fools; and A New, and Merrie Prognostication: Devised, After the Finest fashion. Made and written for this present yeare, By foure witty Doctors as shall appeare, Spendall, Who

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1. A. D., II 296

ball, and Doctor Dews-ace, with them Will Sommer takes his place, They have consulted all in deede, To solace them, that this shall reade (1623), a clumsy mock prognostication for 1623, ending with a drinking song, and filled with a great deal of bawdiness.

The Phoenix Nest (1593), a collection of more delicate poetry but highly conventional, including epitaphs for Sidney, "The Praise of Chastitie", "An excellent Dreame of Ladies and their Riddles", by N. B., Gent., and "Excellent Ditties of divers kindes, and rare invention: written by sundry Gentlemen", had similarly little influence on Doughty's prose. The same can be said for Clinton, Purser, and Arnold to their Countreymen wheresoever. Wherein is described by their own hands their unfeigned penitence for their offences past: their patience in welcoming their Death, and their duetiful minds towardes her most excellent Maiestie (n. d.), undistinguished verses purportedly by three men condemned to death for capturing a French pinnace (an act to which they were driven by hardships and unjust fortune), and for Death Repeal'd By a Thankfull Memoriall Sent from Christ-Church in Oxford, Celebrating THE Noble Deserts of the Right Honorable, Paule, Late Lord Vis-Count Bayning of Sudbury, Who Changed his Earthy Honours June the 11. 1639 (1638), memorial verses by divers hands, several in Latin, others in English, tur-

gid rhymed couplets, but all suitable described by a line in the effort of T. D. of Ch. Ch., "Tis not ambition drawes my juyceless pen." The death of his freinds brings from Doughty no lamentations comparable to these: he makes no comment on the death of the Arab he most respected, but merely quotes the news as it came to him:

> In the summer of the third year after, Sleyman a younger son of Abdullah el-Bessam, wrote to me, from Jidda; "Poor el-Kenneyny died some months ago, to our grief, at Boara: He was a good man and very popular.[1]

This is not the writing of a "juyceless pen".

Three poems by John Heywood appear on Doughty's reading list: The Spider and the Flie (1556); The Lover not beloved, a tedious trial of who has more pain, the lover not loved or loved, not loving, with constant repetition of the same words; and A Dialogue conteyning the number of the effectual proverbes in the English tonge, compact in a matter concernynge two maner of Mariages. With one hundred of Epigrammes upon three hundred proverbes; and a fifth hundred of Epigrams. Whereunto are now newly added a sixte hundred of Epigrams by the seyde John Heywood (1566). The last work Doughty seems to have found attractive. Certainly it shows its author a man of common sense and sensitiveness. Some of the proverbs are provocative poetry.

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1. A. D., II 456.

Better children weepe than olde men, say wise men.
But olde men weepe when children laugh, now and then.

Doughty was fond of proverbs in themselves, for the pages of Arabia Deserta are full of Arabian proverbs which he heard and remembered. One of Heywood's, too, he remembered: "Yet is one good forewit woorth two after wits." Doughty writes as a preface to an Arabian proverb of the Teyamena: "These Shammar villagers are commonly of the shallowest Arabian mind, without fore-wit, without after-wit; and in the present doing of a plain matter, they are suddenly at their wit's end."[1] This is pure Elizabethan English, pattering alliteration and juggling repetition.

If Doughty read the Restoration poetry in Tanner 744, which contains also works by Lodge, Greene, and Davenant as well as The Phoenix Nest and Fulwell's The Flower of Fame, it must have been a cursory reading. For there is no shadow whatsoever of these poems on Doughty's writing. Nor should we expect it, the tenor of the verse being what it is. All of it is as drearily artificial as

Reach me a Quill from some bright Angel's Wing
To write the Welcomes of our dearest King.[2]

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1. A. D., I 542
2. Thomas Mayhew, "Upon the Joyfull and Welcome Return of His Sacred Majestie, Charles the Second, of England, Scotland,,France and Ireland King, Defender of the Faith, etc. To his due and indubitate Right of Government, over these His Majestie's Kingdoms and Dominions. A Panegyrick" (London, 1660)

Indeed, the brightest spot in these tedious carmina triumphalia is an apostrophe to the whales to join in the celebration of the return of Charles II:

> Ye now most glorious Eastern Seas
> Foam up at once your Amber-grease,
> Your Amber-grease in stead of Myrrh,
> A present to this Royal Sir;
> Ye Whales that lord it in the deep,
> Come and do homage, come and creep
> To him of whom you hold in fee
> Your sovereignty of the sea:
> But leave your Whalishness a while,
> Calmly make towards a calm Isle,
> Gently glide along and steady,
> Your forlorn hope's been here already.[1]

Even if Doughty laughed at this, and he seems to have been an extremely serious young man, there is nothing in it he could have found useful.

Nor is there anything in an eighteenth century collection of Greek poetry with Latin translations, Miscellanea Graecorum aliquot Scriptorum Carmina, cum Versione Latina et Notis (1722), which made any great impression on him. It is a collection of hymns to Mercury, Venus, Apollo with pedestrian Latin translations, and there is not one classical allusion in Travels in Arabia Deserta.

Doughty's reading of sixteenth and seventeenth century drama is not extensive, and its effect upon his prose is slight. Two interludes of John Heywood he read in the Bod-

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1. Arthur Brett, "The Restauration" (London, 1660).

leian: The Play of the Wether and The Playe called the foure PP. The coarse witticism of Merry Report, in the former, and the Chaucerian dilution in the Pardoner, one of the "foure PP", in the latter,

> (Geve me but a peny, or two pence
> And as sone as the soule departeth hens
> In halfe a houre, or three quarters at moste
> The soule is in heaven with the holy ghoste.[1])

he probably found distasteful. In Gascoigne's Supposes: A Comedie written in the Italian tongue by Ariosto, Englished by George Gascoigne of Greis inne esquire, and there presented, 1566 he found some of the words which he used in his prose: yesternight, II 96, 221, OED B, chiefly dialectal or archaic, is in Supposes II.i. Jocasta: A Tragedie written in Greeke by Euripides. Translated and digested into Actes, by George Gascoigne and Francis Kilwelmersh of Greies inne, and there by them presented An. 1566 also has the general Elizabethan vocabulary, unforced, that Doughty admired:

> Here they of Thebes, there stoode the Greekes in dout
> Of whom doth each man feele more chilling dread,
> Lest any of the twaine should lose his life,
> Then any of the twaine did feele in fight.
> Their angry lookes, their deadly daunting blowes
> Might witnes wel that in their hearts remaynd
> A cankred hate, disdayne, and furious moode,
> As ever bred in beare or tygers brest.

Robert Greene's Mamillia with its superfluous adornment,

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1. John Heywood, The Playe called the foure PP (London, n.d.)

of constant alliteration, piling up comparisons and antitheses, bears very little resemblance to anything in Arabia Deserta. The much less polished play, The Downfall of Robert, Earle of Huntington, Afterwards Called Robin Hood of merrie Sherwodde: with his love to Chaste Matilda, the Lord Fitzwaters daughter, afterwardes his faire Maide Marian (1611), published under Heywood's name but attributed to Anthony Mundy and Henry Chittle, yielded Doughty something in the way of vocabulary. Miss Treneer has pointed out that chitty-face I 378[1] occurs in this play, V.i: "You half-fac'd groat, you thin-cheek'd chitty-face".[2] She overlooks a second use, in thick-cheekt chittiface [3] A strike of conn II 211[4] is there also.[5] The Death of Robert, Earle of Huntington contains a few words Doughty used. Glimpsing I 202 (Wtheir cheerful watchfires appeared glimpsing up and down in the dark"), which Mr. Taylor lists as obsolete[6], appears in this play in "little glow-wormes, glimsing in the darke"; pickthank, I 451, which Mr. Taylor lists as a dialect word[7], is also here. Lyly's Sixe Court Comedies (1632) display an art

1. Taylor, op. cit., p. 25, lists this as a dialect word. OED gives it as obsolete, 1601-1726.
2. Treneer, op. cit., p. 150
3. The Downfall of Robert, Earle of Huntington. (London, 1697)
4. Vide glossary.
5. The Downfall of Robert, Earle of Huntington, p. 51.
6. Taylor, op. cit., p. 30. Vide glossary.
7. Ibid., p. 25. Vide glossary.

that had no appeal for Doughty, an art of beautiful balance and antithesis, besprinkled with enchanting similes and metaphors:

> My thoughts Eumenides are stiched to the starres.[1]
>
> Affection that is bred by enchantment, is like a flowere that is wrought in silke, in colour and forme most like, but nothing at all in substance or savour.[2]
>
> For now if the haire of her eye-browes be blacke, yet must the haire of her head be yellow: the attire of her hed must bee different from the habit of her bodie, else would the picture seeme like the blazon of ancient Armory, not like the sweet delight of new found amiablenesse. For as in garden knots diversitie of odours make a more sweete savour, or as in Musique divers strings cause a more delicate consent: so in painting, the more colours, the better counterfeit, observing black for a ground, and the rest for grace.[3]
> ...little things catch light minds, and fancie is a worme, that feedeth first upon fennell.[4]

Pappe with a Hatchet, attributed to Lyly and Nash, Doughty may have read because of the allusion it contains to Spenser's Three Proper Wittie and Familiar Letters[5]:

> And one will we conjure up, that writing a familiar Epistle about the naturall causes of an Earthquake, fell into the bowels of libelling, which made his eares quake for feare of clipping: he shall tickle you with taunts; all his works bound close, are at least six sheetes in quarto, and he calls them the first tome of his familiar Epistle: he is full of

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1. John Lyly, Sixe Court Comedies (London, 1632), "Endimion".
2. Ibid.
3. Ibid., "Campaspe"
4. Ibid., "Sapho and Phao"
5. This was one of Spenser's writings that Doughty read in the Bodleian. Cf. p. 246 , infra.

> latin endes, and worth tenne of those that crie in London, haie ye anie gold ends to sell. If he give you a lob, though he drawe no blaud, yet are you sure of a rap with a bable. If he joyne with us, peruisti Martin, thy wit wil be massacred: if the toy take him to close with thee, then have I my wish, for this tenne yeares have I lookt to lambacke him. Nay he is a mad lad, and such a one as cares as little for writing without witt as Martin doth for writing without honestie; a notable coach companion for Martin, to drawe Divinitie from the Colledges of Oxford and Cambridge, to Shoomakers hall in Sainct Martins.

Otherwise there is little in it that has any bearing on Arabia Deserta, though occasionally it has something of the bitterness of the theological tracts which left their mark on Doughty:

> What atheist more foole, that saies in his heart, There is no God? What foole more proud, that stands in his conceit? What foole more covetous than he, that seekes to tedd abroad the Churches goods with a forke, and scratch it to himselfe with a rake.[2]

But the dominant humorous note is foreign to Doughty.

The rest of the plays Doughty read in the Bodleian are Beaumont and Fletcher's The Elder Brother (1651); Chapman's The Conspiracie and Tragedie of Charles Duke of Byron, Marshall of France (1608), The Memorable Maske, The Tragedy of Alphonsus (1654), May-Day (1611), The Warres of Pompey and Caesar (1631), and Revenge for Honour (1659); Chapman, Jonson, and Marston's Eastward Hoe (1605); Hey-

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1. John Lyly, Pappe with an Hatchet, (London, n. d.)
2. Ibid.

wood's The English Traveller (1633), The First and Second Parts of King Edward the Fourth (1626), The Golden Age (1611), The Silver Age (1613), The Brazen Age (1613), The Iron Age (1632), and The Second Part of the Iron Age (1632); Davenant's The Tragedy of Albovine, King of the Lombards (1629) and The Cruelty of the Spaniards in Peru (1658); Massinger's The Emperour of the East (1632) and The Bondman (1719); Shirley's The Example (1637); and Marston's Works (1633). What a start it must have given Doughty when he heard the history of the princely house of Hayil! For in it was a repetition of the Elizabethan tragedy of blood. He does not comment that these Arabian tales are full of the same shuddering horror that he found in Massinger and Marston, but the fact that he gives so much space to recording the story and rises to such an emotional outburst at the end indicates he was more than ordinarily moved and that there must have been in him a strong revulsion against these plays.

> Such for all their high looks, which is but sordid, prince-craft, are the secret miseries of the Emirs' lives at Hayîl: and an horror must hang over Mohammed, or he is not a man, in his bloody solitude. In Kasîm I heard men say of Mohammed ibn Rashîd, "He has committed crimes which before were not known in the world!"[1]

Here in miniature is an Elizabethan tragedy, complete from prologue to epilogue with all the violence, all the hideous crime, all the tragic consequences that Marston

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1. A. D., II 26-27.

or any of the rest would have included. But the pathetic touch of the two princely children with the "tender fresh looks of little maidens" seems inspired by Shakespaare rather than by the more heavy-handed dramatists. In any case this passage is the evidence that whatever the lack of sympathy between Doughty and the Elizabethan dramatists, they too have left their mark upon his prose; without an acquaintance with these plays the dark tale of the princes of Hâyil would never have been written in this form.

A few of Doughty's more unusual words may have come from the Elizabethan plays. His use of citizen as an adjective, of citizen callings, I 62, has only one precedent recorded in OED, where it is termed a nonce-word, used by Shakespeare in Cymbeline IV.ii.8. Cruddled, I 56, listed by Mr. Taylor as a Spenserian word[1], occurs in Marston's Antonio and Mellida, II. Quack-salving, I 257, II 381 appears in Massinger and Dekker's The Virgin Martir, a Tragedy IV.i. Truchman, I 175, noted in Hakluyt[2] and Elyot[3], is also in Gascoigne's Flowers I 85. Yesternight II 96, 221, OED B, chiefly dialectal or archaic, is in Gascoigne's Supposes II.i.

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1. Taylor, op. cit., p. 28.
2. Cf. p. 63, supra.
3. Cf. p. 170, supra.

There are, in Doughty's reading, several odd pieces of prose, of relatively little importance in this study, which ought not, however, to be overlooked. The anonymous A Remedy for Sedition, Wherein are Conteyned many thynges concernyng the true and loyall obeysance, that commons owe unto their prince and soveraygne lorde the kynge (1536) has been attributed to Sir John Cheke.[1] Perhaps Doughty read it because of Cheke's connection with Ascham. The author of it, whoever he was, sounded the praises of his native land in no quavering tones:

> In Englande the grounde almoste nourisheth us alone. It is an incredible thinge, to see how soore men of other nations labour, howe moch we play, how lytle they consume on their belies, howe moche we devoure, howe poore they be, and howe welthy we are, welthy I saye in comparison of them. God hath gyven us to good a country, we maye here to many of us lyve ydle.[2]

Doughty never once bemoans his leaving England, never tells us of homesickness or how much he longs for English comfort, but the suppression of such comment does not prevent us from realising that he is constantly weighing the poverty of nomad Arabia against the wealth of Victorian England. In his explanation to his Arabian friends of Lenten fast-

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1. Cf. E. M. Cox (ed.) A Remedy for Sedition (London, 1933) for a discussion of the authorship of this work. Cox's conclusion is that the attribution of it to Cheke is "hardly well founded" since he would have been only twenty-two years old at the time of publication. This does not seem a sound argument.
2. Anon., A Remedy for Sedition, Wherein are Conteyned many thynges concernyng the true and loyall obeysance, that commons owe unto their prince and soveraygne lorde the kynge (London, 1536).

ing in his country, an explanation that provokes the amazed cry, "God is Almighty! Well, that were a good fasting! - and they cried between wonder and laughter--Oh that the Lord would give us thus every day to fast!"[1], there is implicitly the same kind of criticism as that of the sixteenth century work, but Doughty's irony is stronger.

The Life, Death, and Actions of the most chaste, learned, and Religious Lady, the Lady Jane Gray, Daughter to the Duke of Suffolke: containing foure principall Discourses written with her owne hand: the first an Admonition to such as are weake in Faith; the second, a Catechisme: the third, an Exhortation to her Sister; and the last, her words at her Death, possibly the work of Feckenham, chaplain to Queen Mary, is not a particularly moving work in spite of its tragic subject. Possibly Doughty read it because of the pathetic picture of Lady Jane Grey painted by Ascham, of the child snubbed, hurt, and tormented by her parents, finding her only comfort in work with an understanding tutor, and so coming to prefer Greek to riding.[2] The tone of this work, however, is stern and bears little resenblance to Ascham's sketch:

> Last of all, let the lively remembrance of the last day be allwayes before your eyes, remembering the

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1. A. D., I 538.
2. Cf. Ascham, op. cit., pp. 200-201.

> terror that such shall be in at that time, with the Runnagates and Fugitives from Christ, which setting more by the world than by heaven, more by their life than by him that gave them their life, more by the vanity of a painfull breath, than the perfect assurance of eternall salvation, did shrinke; yea, did cleane fall away from him that never foorsooke them.[1]

Heywood's The Life of Merlin sirnamed Ambrosius (1641) has no bearing upon Arabia Deserta, but the second chapter contains the story of Brennus and Belinus and undoubtedly is one of the sources for The Dawn in Britain. Lodge's Rosalynd: Euphues Golden Legacie (1609) is in the tradition of Lyly, overly elaborate. Doughty took over nothing from it. John Taylor's The Pennyles Pilgrimage (London, 1618) is prose of a different order, of long rambling sentences aiming at no special effect other than mild humor as the author "guests it", as Doughty would have said, from London to Edinburgh. Gervaise Markham's Honour in His Perfection (1624), a bombastic work in commendation "of the Illustrious and Heroyicall Princes Henry Earle of Oxenford, Henry Earle of Southampton, Robert Earle of Essex, and The ever praise-worthy and much honoured Lord, Robert Bartue, Lord Willoughby, of Eresby", contains a reference to one of Doughty's heroes: "that much Sea-loved

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1. Anon., The Life, Death, and Actions of the most chaste learned, and Religious Lady, the Lady Jane Gray...(London, n.d.).

Gentleman, Sir Francis Drake".[1] In The Works of Sir Walter Ralegh, Kt. Doughty must have read with eagerness the hazards, triumphs, and sorrows of one of the greatest of Elizabethan adventurers. One would like to think of his reminding himself in the desert of Raleigh's words:

> For Conservation of particular Greatness and Dignity, there is nothing more noble and glorious, than to have felt the Force of every Fortune.[2]

Raleigh's prose has a simplicity, a whole-heartedness that is paralleled in Arabia Deserta, not because Doughty strove to imitate Raleigh, but because both were the best kind of adventurers. There is the same weariness of both at the end of their travels, to which they gave all their energy, of mind and body.

> As for me who write, I pray that nothing be looked for in this book but the seeing of an hungry man and the telling of a most weary man...[3]

> This is all that I can say, other than that I have spent my poor Estate, lost my Son, and my Health, and endured as many sorts of miseries, as ever Man did, in Hope to do his Majesty acceptable Service; and have not to my Understanding committed any hostile Act, other than Entrance upon a Territory belonging rightly to the Crown of England, where the English were first set upon and slain by the usurping Spaniards. I invaded no other parts of the Indies, pretended to by the Spaniards.
>
> I return into England with manifest Peril of my Life, with a Purpose not to hold my Life with any other than his Majesty's Grace, and from which no Man,

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1. G[ervaise] M[arkham], Honour in His Perfection (London, 1624), P. 28.
2. Sir Walter Raleigh, The Works of Sir Walter Ralegh, Kt (London, 1651), II, 137.
3. A. D., I 56.

> nor any Peril could dissuade me; to that Grace, and Goodness, and Kingliness I refer myself, which if it shall find that I have not yet suffered enough, it yet may please to add more Affliction to the Remainder of a wretched Life.[1]

The Anglo-Saxon Version, from the Historian Crosius, by Aelfred the Great, Together with an English Translation from the Anglo-Saxon (1773) translated by Daines Barrington and Britannicarum Gentium Historiae Antiquae Scriptores Tres: Ricardus Coriensis, Gildas Badonicus, Nennius Bauchoriensis (1757), of which the section purported to be by Richard of Cirencester is a forgery by Charles Julius Bertram, were both stored in Doughty's mind for The Dawn in Britain. There is mention in Bertram's preface of several early writers on ancient Britain: Livy, Tavius Rusticus, Diodorus Siculus, Tacitus, Ammianus Marcellinus, Ausonius, Tabula Theodosians (Pentingeriana). This list may have been part of Doughty's bibliography for the background of his epic. But these books exert no influence on Arabia Deserta.[2]

One curious little dictionary is included in Doughty's reading list: Septem Linguarum Latinae, Teutonicae, Gallicae, Hispanicae, Italianae, Anglice, Almonicae, dilucí-

1. Raleigh, op. cit., II 279-280.
2. Bertram's forgery mentions Brennus, p. 19, whom Doughty used as one of the central figures in his poem. There is one mention of King Alfred in Arabia Deserta, I 416: "In like manner our Saxon King, Alfred, in his book of Geography: 'Ireland is dim where the sun goeth on settle!"

dissimus dictionarius, mirum quam utilus, nec dicem necessarius, omnibus linguarum studiosis (1540). The first book of this dictionary, arranged in seven parallel columns, consists of chapters of words arranged according to subject matter, such as food, religion, the Lord's Prayer, parts of the body, and so forth. The second book in the same manner lists verbs with infinitives and past participles (not alphabetically) and nouns, "love, lycence, hope, abhorrynge, burthe, halfe, gladnesse, joye, health, an horse, a mule, an asse, a kamel, an amblyng horse, a sumptur horse, a brydle, a sadle, a byt, a kytbit, an haltre, a croupor, a gyrte, haye, strawe, oates, donge, a fork, surenesse, feare, noman, teuth, strayghtnesse, grace, favour, evell, usury, an usurer" and many more in the same casual sequence. The last section of the dictionary is devoted to such useful short sentence groups as "She holdeth me. It is shame. If thou let me not go, I shal tell thy father." Doughty must have found it "mirum quam utilus" as indicated; at any rate, he does not draw from this as he drew from Bibliotheca Eliotae. Though he had an interest in comparative philology[1], this little book did nothing to satisfy it.

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1. Cf. his remarks on cognate words, A. D., I 263 and 422.

The reason why Doughty read MS Dodsworth 29, Latin memoranda rolls of Henry III's reign, abstracted and indexed, is not apparent. I am inclined to think it was for nothing else than to acquire a distinctive handwriting, for Doughty's hand, cramped and barely legible, is remarkably like Roger Dodsworth's. Anyone who has wrestled with the manuscript notebooks could wish he had imitated a bolder and more flowing style!

CHAPTER VII.

SUMMARY OF INVESTIGATIONS OF THE INFLUENCE OF CHAUCER AND SPENSER UPON TRAVELS IN ARABIA DESERTA

The clue to the association of Doughty with Chaucer and Spenser is by no means an obscure one, for in the preface to the second edition of Travels in Arabia Deserta Doughty himself tells us he is "a disciple of the divine Muse of Spenser and Venerable Chaucer". Consequently in the complicated task of analyzing Doughty's style the critics have devoted most of their efforts to the verification, in one way or another, of Doughty's avowal. Those who have pursued the inquiry with any great seriousness, Miss Treneer, Professor Fairley, Mr. Taylor, have brought to light many points of resemblance between Arabia Deserta and the work of Chaucer and Spenser, but they have all left the study with the conviction that although there is a great debt owed by Doughty to his masters, his work is far from being merely a compound of Chaucerian and Spenserian English, acquired through industrious determination. Because the findings of these critics are scattered and because the matter of how much Doughty really did owe to Chaucer and Spenser is an important one in a study which makes any pretence of establishing the sources of the unique style of Arabia Deserta, I shall draw together in this chapter what has already been discovered and add to that a few observations of my own.

There are, in the first place, a few reviewers who, whether through conviction or perversity we cannot know, declare that Doughty's acknowledgement of his emulation of Chaucer and Spenser is, so to speak, nothing but a red herring, that practically no kinship with those masters is observable.

> There are those who see, because of Doughty's own admission of Chaucer and Spenser as his masters, a quality here akin to them. But in this grave pilgrim struggling to an end that seems inevitable death there is none of the frolic that ended in the landlord's feast. Here are no closet rhythms nor sensuous allusions,[1] but speech of the desert man and camel-stink heavy on parched abused stomachs. His style comes nearer in homely imagery, in phrase inversion and ellipses, in harsh savagery quickly changing to quiet gentleness, in exhilarated but joyless spirit, to the day when the writer's own race was nomadic like the 'Aarab' he depicts, the day when they sang of Beowulf.[2]

> The uncouth vigour of his style does not in the least recall his avowed masters, Spenser and Chaucer; it reminds one rather of a jolting translation of Caedmon. The ox-wain grumbles and groans under the rough-hewn blocks which this stout, great-bearded Briton goads his labouring team to haul to his Stonehenge on the heights of Parnassus.[3]

These are typical of the superficial impressionistic comments which have been made about the sources of Doughty's prose style; they have little or no worth.

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1. This does not seem applicable to Spenser's poetry in any case. Cf. p.18
2. G. H. McMurry, "The Soul of a Race" (Literary Review, November 24, 1923), p. 280.
3. Stuart P. Sherman, Men of Letters of the British Isles, Portrait Medallions from the Life (New York, 1924), p. 54.

But the truth is not so readily arrived at as these reviewers would have it. Mr. Martin Armstrong in a ten-page article on Doughty published in The North-American Review in 1921 took a different stand, obviously after closer study than that given by the two reviewers cited above.

> Such objectivity can be achieved only through a great understanding and a great sympathy, but it is immensely reinforced by what some of Doughty's critics have labelled his "Elizabethan style". The primitive and unaccustomed effect of this style to modern ears, its simplicity, slowness, dignity, form an admirable medium for the simple, slow, primitive, and to us remote, life which it describes. Without an effort we close our eyes on modern Europe. But if style can do this for us, it is clear that in Doughty's hands it is no quaint pastiche, but a genuine and living thing, capable of vivid description and deep emotion. And yet its deepest emotions flow out with an unhurrying simplicity which is almost serene.

And Mr. Armstrong goes on to quote from Thomas Fuller's Worthies of England, published in 1662, a passage in praise of Spenser, which, Mr. Armstrong thinks, with the addition of "Spenserisms" might be applied to Doughty:

> Most happy in English poetry: as his works do declare, in which the many Chaucerisms used (for I will not say affected by him) are thought by the ignorant to be blemishes, known by the learned to be beauties, to his book; which notwithstanding had been more saleable, if more conformed to our modern language.[1]

But, he says, Doughty's relationship to Spenser and Chaucer is "in reality spperficial", to Spenser "little more than one of words", to Chaucer of words and syntax, "so that we

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1. Martin Armstrong, "Charles Doughty" (The North American Review, Aug., 1921), pp. 258-259.

often catch in his verse the sound and rhythm of Chaucer". [1] This, in brief, is the point of view taken by Miss Treneer, Professor Fairley, and Mr. Taylor: that Chaucer and Spenser contribute something but not everything to Doughty's style, that certain elements in Doughty's personality preclude his writing in the spirit of Chaucer and Spenser. [2]

We should expect to find Chaucer had left a greater impression than Spenser upon the style of Travels in Arabia Deserta, even if that were not the case with Doughty's poetry, for the simple reason that he took with him into the desert, along with the stylistically not very fruitful Sprenger's Die alte Geographie Arabians and Zehme's Arabien seit hundert Jahren, The Canterbury Tales volume of a black-letter Chaucer, the 1687 reprint of Speght's second edition (1602).

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1. Armstrong, op. cit., p. 260
2. H. P. Collins in Modern Poetry (London, 1925), p. 13, in his brief study of Doughty as a major poet of the early twentieth century (along with Hardy, Francis Thompson, Wilfred Owen, and perhaps Michael Field) takes a somewhat similar view on Doughty's relationship, in his poetry, to Spenser and Chaucer. Doughty, who has "deliverately turned his back on our day,...is more comprehensive than Chaucer and Spenser; but he has infinitely less vision and poetic inspiration." The reasons for this judgment Mr. Collins does not make explicit (most of the volume being devoted to a closer study of H. D., Housman, and Wilfred Owen, principally).

This book is so marked, with many curious little crosses, that there is no doubt whatsoever of the fact that he read and reread it during those two years, until there can have been little which eluded him. Nor did his enthusiasm wane before he reached Jidda, for, as Miss Treneer points out

> when he reached India after his long pilgrimage one of his first actions was to write to the Secretary of the Asiatic Society for the loan of the volumes of Chaucer other than the Canterbury Tales. [1]

But Professor Fairley observes that

> Chaucer, who appears with him (Spenser) here (Mansoul) and elsewhere, is seen through Spenser's eyes and is somewhat subordinated to him. [2]

Miss Treneer concurs in this subordination of Chaucer to Spenser:

> To Chaucer, he said, belonged the secrets of humanity, but to Spenser it was given to know the harmony at the Spheres. [3]

Mr. Taylor, whose argument is that

> Doughty's style was at once modern, Chaucerian, Elizabethan, and Arabic; its Chaucerian and Elizabethan quality is no more pastiche; it is Arabic; it is 'pure' English written by a modern writer of genius. [4]

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1. Trenser, op. cit., p. 25
2. Barker Fairley, Charles M. Doughty. A Critical Study (London, 1927), p. 232
3. Treneer, op. cit., p. 25
4. Taylor, op. cit., p. 3

in his study of Doughty's vocabulary gives about an equal number of words to Chaucer and to Spenser; but his is a more limited study than Miss Treneer's or Professor Fairley's, being, as he says, linguistic criticism, not "a discussion of Doughty's style or the literary effect of archaism".[1]

Beyond the statement that Doughty shares 'fulness of vision' in his degree with the poets and story-tellers of an older time from Homer and Herodotus down to Chaucer and Spenser,[2] Professor Fairley does not discuss the relationship of Doughty's prose to Chaucer's work. But Miss Treener has made a rather full study of it. To begin with she makes perfectly clear, by quoting a letter Doughty wrote to D. G. Hogarth in 1902, how very earnest he was in his desire to follow Chaucer:

> In writing the volumes Arabia Deserta my main intention was not so much the setting forth of personal wanderings among a people of Biblical interest, as the ideal endeavour to continue the older tradition of Chaucer and Spenser, resisting to my power the decadence of the English language: so that whilst my work should be the mere verity for orientalists, it should also be my life's contribution so far to literature.[3]

Her next point is that "Doughty, like Chaucer, will add just that active detail which makes the difference between

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1. Ibid., p. 40
2. Fairley, op. cit., p. 245
3. Treneer, op. cit., p. 26

dead and living writing...."[1], a point that she illustrates with the picture of the evening fire in the desert, with the youngest and meanest of the nomads heaping on resinous twigs and with the description of the evening scene with Zeyd and Hirfa. His skill in the description of a scene is paralleled by that with which he describes people, Miss Treneer goes on to say:

> Doughty's skill in representing the people with whom he is brought into contact in his journeys increases as he gets on in his book. At first, as long as he is mainly concerned with those who, like Chaucer's fourteenth-century folk, are going to 'seek hallows', his dependence on his master, as he always called Chaucer, is a little too marked.[2]

There is no enlargement of this latter statement, though I think there is a certain amount of justification in it. It is certainly stamped upon this passage:

> We had sorry night quarters at Keshih, to lie out, with falling weather, in a filthy field, nor very long to repose. At three hours past midnight we were again riding. There were come along with us some few other, late and last poor foot wanderers, of the Persian's acquaintance and nation; blithely they addressed themselves to this sacred voyage, and as the sun began to spring and smile with warmth upon the earth, like awakening birds, they began to warble the sweet bird-like Persian airs. Marching with most alacrity was a yellow-haired young derwtsh, the best minstrel of them all; with the rest of his breath he laughed and cracked and would hail me cheerfully in the best Arabic that he could.[3]

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1. Treneer, op. cit., p. 41
2. Ibid., p. 74
3. A. D., 1 5

And this passage, on the following page, has in its description of the coarse and unscruplous vendor of grapes a Chaucerian ring:

> We alighted first at afternoon by a cistern of foul water Keteyby, where a guard was set of two ruffian troopers, and when coming there very thirsty I refused to drink, "Oho! who is here?" cries one of them with an ill countenance, "it is I guess some Nasrâny; auh, is this one, I say, who should go with the Haj?" Nine miles from thence we passed before a village, Meskîn: faring by the way, we overtook a costard-monger driving his ass with swagging chests of the half-rotted autumn grapes, to sell his cheap wares to the poor pilgrims for dear money at Muzeyrib: whilst I bought of his cool bunches, this fellow, full of gibes of the road, had described me and "Art thou going, cried he, to Mecca? Ha! he is not one to go with the Haj: and you that come along with him, what is this for an hajjy?" [1]

But I do not think that Miss Treneer's criticism will apply after the first chapter: with the second chapter, of the Mountain of Edom and Petra with its monuments, the Semitic and Biblical element makes itself felt in the style, so that by the chird chapter, which deals again with the Haj, the Chaucerian element is subdued by the Biblical. The picture of the poor beggar, for example, could not possibly be taken for a Chaucerian one:

> I saw one fallen in the sand, half sitting half lying upon his hands. This was a religious mendicant, some miserable derwish in his clouted beggar's cloak, who groaned in extremity, holding forth his hand like eagles' claws to man's pity. Last in the long train, we went also marching by him. His beggar's scrip, full of broken morsels fallen from his neck, was poured out before him. The wretch lamented to the slow moving lines of the Mecca-bound pilgrimage: the

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1. A. D., 1 5-6

> many had passed on, and doubtless as they saw his dying, hoped inwardly the like evil ending might not be their own. Some charitable serving man, Damascenes, in our company, stepped aside to him; ana mèyet, sobbed the derwish, I am a dying man. One then of our crew, he was also my servant, a valiant outlaw, no holy-tongue man but of human deeds, with a manly heartening word, couched, by, an empty camel, and with a spring of his stalwart arms, lifted and set him fairly upon the pack saddle. The dying derwish gave a weak cry much like a child, and hastily they raised the camel under him and gathered his bag of scattered victuals, and reached it to him, who sat all feeble murmuring thankfulness, and trembling yet for fear. There is no ambulance service with the barbarous pilgrim army; and all charity is cold, in the great and terrible wilderness of that wayworn suffering multitude. 1

This is not the same kind of portrait as that of the caravan thief, taken also from the third chapter, which Miss Treneer rightly points out as markedly Chaucerian, and (in contrast to the "academic figures" of the miller's knave and Abu Rashid, the pattern maker who is 'lean as any rake') wonderfully alive.[2] Doughty has also another Chaucerian skill in describing people; that of cutting through layers of sham and hypocrisy to the essential nature.

> Doughty, like Chaucer, recognized true holiness; but in Arabia he met too many who, like Chaucer's gentle Pardoner, made the people their apes. The word 'holy' is constantly on his lips in an ironical sense. The 'holy beggar', the 'holy block' he will say of some astute hypocrite. The phrase 'the people of God' has a world of ironic meanings when he applies it to the Moslems. [3]

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1. A. D., 1 52
2. Treneer, op. cit., pp. 74-75
3. Ibid., pp. 126-127

Miss Treneer illustrates, with probably the one example she could have found, Said Pasha, Doughty's tolerance of sleight, a quality in which she says he "shows something of Chaucer". [1]

Miss Treneer makes one observation (of far greater application than that about the overlooking of deceit) about Doughty's habit of precision, which is akin to Chaucer's.

> Just as Chaucer will close the description of a pilgrim with some little detail about his hose, or what he liked to eat or what his Christian name was, or the name of his boat, so Doughty will end a paragraph in which some emotion has made the prose rhythmical by breaking off to say that it is so many miles to such and such a place, or the reading of the aneroid is so much, that Christians mark their sheep on the chine with a cross, or the Kheyabara will not eat leaks. He does not court emotional opportunity. When he has grown poetic over the palms with their 'female beauty of long leafy locks' bowing under the weight of the clustered fruits, he curbs himself with figures--and perhaps with a smile. 'Each stem', he says, 'may bear a camel's burden (3cwt.). '[2]

This is certainly borne out throughout the two volumes.

She makes two other observations about Doughty's Chaucerian manner, after her quotation, for purposes of vocabulary study, of the story told by Abdullah es-Siruan of Kheybar, about the Lahabba robbers (II 155-156), the moral of which, as she points out, is adapted from Chaucer's "Men may the olde at-renne, and noght at-rede":[3] (Doughty's outread, though better than Dryden's outride, Palamon and Arcite, III 3824; is not a very satisfactory translation of atrede, 'outwit, surpass in counsel?') "In nothing is Doughty nearer Chaucer and the Eastern sages than in his frequent use of proverbs."[4] The other observation, more

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1. Treneer, op. cit., p. 75
2. Ibid., pp. 135-136
3. "The Knighte's Tale", l. 2449
4. Treneer, op. cit., p. 159

acute, is that "The avoidance of words coming directly from the Latin and still savouring of...is one of Doughty's devices to mark off his re-told tales from the main narratives, as is the introduction of Chaucerian words." This very interesting fact she does not illustrate further; it can certainly be seen in the tale of the Syrian bear

> (There is a merry tale which is often told in the mountains of Antilibanus, where are many bear,--and I have hunted them at Helbon, (whose wine is mentioned in Ezekiel, in the traffic of Damascus.)--The Syrian villagers sleep out in the orchards to keep night-watch in the warmer months. A husbandman hearing a bear rout in the dark, lifted himself hastily into the boughs of the next tree, which was an almond. The sweet-toothed brute came and climbed into that tree where the trembling man sat; and put out his paw to gather the delicate green nuts to his mouth. When the Arab saw this bear would become his guest, he cried before his thought, kul! "Eat, and welcome!" The bear, that had not perceived him, hearing man's voice, gave back; the branch snapt under his weight!--the brute tumbled on his head, and broke his neck bone. After an hour or two the goodman, who saw this bear lie still as stone, in the starlight! took heart to come down: and finding the brute dead, he cut his throat and plucked the fell over his ears; which on the morrow he sold to the cobbler for sole-leather (conf. Ezek. XVI.10), they eat not the flesh.--Wellah, it fell out for the poor man according to the true proverb, which saith, "Spare to speak, spare to speed!"[1]).

This is the extent of Miss Treneer's study of the resemblances of literary method of Chaucer and the Doughty of Arabia

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1. Treneer, op. cit., p. 159
2. A. D., II 152

Deserta.[1]

Her study of the vocabulary of the book is, however, more inclusive.

> In prose he confines himself to the repeated use of certain words which he hoped to bring back into common prose usage, to words alive in local speech--at least in his own youth--and to a few chosen words chiefly from Chaucer, Spenser and the Bible which pleased his taste so much that he could not resist them. [2]

She lists sixty-four words which may have been drawn from

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1. In the chapters on The Dawn in Britain she continues to point out resemblances of Doughty's writing to Chaucer's. When she is discussing the character drawing, p. 203 she says, "Doughty here shows little of Chaucer's power to illuminate his figures through action, to make us know them by their deeds. Too often he presents a person admirably, paints us a picture of him in words, but it remains portraiture." She quotes the passage describing Manannan, the merchant prince. "Here we have poetry and excellent character drawing. But it is the method of Chaucer in the Prologue not of Chaucer of the Tales: and Doughty is telling a tale." (p. 205) Doughty owed a greater debt to Chaucer in the matter of imagery: "To Chaucer and the Bible and Homer, Doughty owed it that he did not despise the homely image. We have seen that he excelled in the use of these short comparisons in his prose, but he did not exclude them from his poetry. Their insertion lends a robustness to the narrative of The Dawn in Britain which many of our verse stories have lacked, and which helps to account for their languishing." (p. 238)

2. Treneer, op. cit., p. 144

Chaucer or other Middle English writers. Twenty of these she associates closely with Chaucer. This is not nearly so full a list as Mr. Taylor's, which consists of one hundred and thirty-one words and phrases. There are one or two observations of some value in her listing, however. The words *whereto*, *overthwart*, *overthwartly*, *mostwhat*, *to-year*, and *widewhere* she says "are as it were, structural; giving an older turn to the sentence but not of any very specific value in themselves....The use of them savours, as Doughty has said in another connection, of self-pleasing."[1] It is this kind of archaism that has very little justification. The justification which she gives for *whister*, which Mr. Taylor places not with the Chaucerian words but with the dialect words, is very satisfying:

> ...the form *whister* is better than *whisper* when it is a case of whistering the demons. Doughty says of a man whistling that it was a surprising sound in Arabic countries, where it would be taken for "whistering to the jan". Here the unusual form--it was used by Chaucer and Wyclif and is from the old English *hwaestrian*--is happy. It is much more likely than a commonplace whisper to summon a devil. [2]

Fell and bones, *friendly and fiendly* are listed as Chaucerian combination of words[3]; *are fain of*, *made it strange*, *made fare*, as Chaucerian idiom.[4] (With the exception of

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1. Treneer, *op. cit.*, p. 148
2. *Ibid.*
3. *Ibid.*, p. 151
4. *Ibid.*, p. 153

made fare, which he lists[1] under "other obsolete words", Mr. Taylor ignors these words.) Blissful, glad, mirth, and homely Miss Treneer remakrs upon as being not obsolete or archaic but favourites of Chaucer.[2] Her comment on arametrik, that "Doughty would rather be wrong with Chaucer than right with other men",[3] emphasizes the devotion with which Doughty followed his master.

At the end of his list of Chaucerian words, Mr. Taylor comments that

> we are reminded of the Prioress at table at i. 399 when into this they dip each a morsel (an half handful, pressed by the eater's fingers into a ball), and carry it to the mouth so handsomely that he is an unfeatly fellow who spills any little drop.[4]

Also he mentions, as Miss Treneer does not, that "the Wife of Bath is quoted and referred to at i. 619".[5]

And he notes

> At ii, 43 he makes an Arab pedant feel like a friar out of his cell (cf. Prologue, 181). From Chaucer's janglers (Prologue, 580) 'jester' he forms a new meaning for jangle 'jest' ii. 420.[6]

And he mentions[7] the two quotations from the Canterbury Tales

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1. Taylor, op. cit. p. 30
2. Treneer, op. cit., pp. 150-151
3. Ibid., p. 151
4. Taylor, op. cit., p. 27
5. Ibid. The reference is to "...they are nearly of the Wife of Bath's opinion, 'it were waste to bury him preciously,' --whom otherwise they follow in her luxury."
6. Ibid., pp. 27-28. It is difficult to see why jangle ORD 1, obs., "an idle word", as used by Chaucer in the Parsons Tale, par. 575, "spek few langles", is not the word used by Doughty here.
7. Ibid., p. 26

(printed in black-letter) on ll 131: "When any man hath been in poor estate and climbeth up and wexeth fortunate" (The Prologue of the Nonne Preestes Tale, ll. 3964-5) "the joy that lasteth evermo" (The Tale of the Man of Lawe, l. 1076). His list of words includes some that it is difficult to see how Miss Treneer overlooked, Harrow, and wealaway!, for example, which has such an absurd position in the Nonne Preestes Tale and is also in the Reves Tale, l. 152, or dearling, which, as Mr. Taylor points out, is Chaucer's dereling (cf. The Milleres Tale, l. 3793).

There are a few Chaucerian words omitted by both critics. Advisement l 468, an obsolete word, OED 2, Doughty uses in the same situation as did Chaucer in The Marchantes Tale, E 1531, "To take a wyf with-oute avysement". Almsdeed ll 374, also obsolete, OED 2, is found in The Tale of the Man of Lawe. Balk (n.) l 12,192, ll 421, Taylor lists as a dialect word, but it occurs in the last line of the Prologue of the Reves Tale. Dear-worth l 533, OED 1, obsolete from the fifteenth century, is the dereworthe of Boethius Bk. ll, Prose IV, l. 55. Disadventure (n.) 1559 is the disaventure of Troilus and Criseyde, ll, 415. Fallows l 45, OED 1, occurs in The Wife of Bath's Prologue, l. 656. Fellowship l 8,86,139, passim, OED 6a, now rare,

is used as Chaucer uses it in The Prologue, A 26. Felon (adj.) ll 160, in the phrase "the felon looks" occurs in "with felon look" in Troilus and Criseyde, V. 199. Game in the phrase "betwixt earnest and game", l 321, OED l 2, obsolete from the seventeenth century, is coupled with earnest in The Clerkes Tale, l. 677, "for ernest ne for game". Perilous ll 282, OED 6 obsolete, is used by Chaucer in The Reves Tale, l. 267, "The miller is a perilous man." Pike and pickerel, used in combination at ll 356, may perhaps have been drawn by Doughty from The Merchantes Tale, ll. 174-5:

> "Old fish and young flesh wolde I have full fayn,
> Bet is," quod he, "a pyk than a pikerel."

Pleasance l 261, OED l, archaic and poetic, is the pleasaunce of the Knightes Tale, l. 1551. Purveyance ll 15, OED 7, obsolete from the end of the sixteenth century, is the purveyaunce of the Frankeleyn's Tale, l. 176. Rammish in "the beasts have little or no rammish odour" l 430, OED la, now dialectal, is used by Chaucer following a simile of a goat, "For al the world, they stinken as a goot; Her savour is so rammish...", The Chanouns Yemannes Tale, ll. 333-4. Doughty's note l 263 on the Arabic rabeyby, [1] which he says "is perhaps the Spaniard's rebel, and that

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1. This is what Burkhardt in his Notes on the Bedouins and Wahábis, p. 43, calls the rebâba, ("a kind of guitar described by Niebuhr"); the only musical instrument in the desert".

was in Ancient England revel, rebibel" contains another Chaucerian word, the ribible of The Cokes Tale, l. 32. Scald (v.t.) l 400,517, OED 6, obsolete except dilectal, is used in the Milleres Tale, l 667. Shawn ll 119 is the shalmyes, of The Hous of Fame, l. 1218. Sod (ppl. adj.), ll 435, OED 1a, obsolete after the mid-seventeenth century, is used in The Persones Tale, par. 827. Spence l 96 is in The Sodnours Tale, l. 223. Tressed l 520, which Doughty uses in describing date-palms, with "beautiful tressed crowns", is in "tressed heer" of The Wife of Bath's Prologue, l. 344. Travail ll 456 is used by Chaucer in the same sense in the Frankeleyns Tale, l. 889. Unthrift ll 139, OED 3 obsolete, is in The Romaunt of the Rose, l. 4926. Voyage (n) l 453, OED 3, obsolete from the early seventeenth century, is the viage of Troilus and Criseyde, lll, 732. What ho! ll 227, which OED gives as archaic and dilectal, is in The Milleres Tale, l. 251. Yesternight ll 96,221, OED B, chiefly dialectal or archaic, is in Troilus and Criseyde, V. 221.

In addition to single words borrowed from Chaucer's vocabulary, there are occasionally whole phrases for whose source there can be no doubt. As Mr. Taylor has remarked (op. cit., pp. 27-8), the Arab pedant who feels 'like a friar out of his cell' is like the monk 'whan he is reccke-less, Is likned til a fissh that is waterless, -- This is to seyn, a monk out of his cloystre' (Prologue, 179-181)

His eyen twynkled in his heed aryght,
As doon the sterres in the frosty nyght.

When Doughty wrote of Rasheyd, 'He roamed on his toes in the garden walks, like the hoopoes', it is of Chauntecleer, not hoopoes, that he is thinking: 'And on his toos he rometh up and doun' (The Nun's Priest's Tale, 4369). Doughty's 'stepped in years' derives from The Merchant's Tale, 1514, 'Of any man that stapen is in age', and the first line of The Nun's Priest's Tale, 'a povre wydwe, somdeel stape in age'.

One of the most Chaucerian portraits, which nears out everything Miss Treneer has said about Doughty's ability to bring his characters to life by a few sharp details, is that of Rasheyd, the foreign merchant of Aneyza, 'the old multiplier... ruffling in his holiday attire, a gay yellow gown, and silken kerchief of Bagdad lapped about his pilled skull'. [1] It is crowded with Chaucerian words as well as modelled after the Chaucerian manner.

Miss Treneer has observed the habit Doughty had of writing in a mardedly Chaucerian style when retelling the stories that were told to him. But though she quotes the tale of the Solubby and his unfaithful wife, as well as some other of Amm Mohammed's, showing resemblances to the tale of the three rioters and to the Canon's Yeoman's Tale, she does not point out the startling resemblance this Arabian story bears to The Merchants Tale, of the deceit practised by May and Damian upon the blind Januarie.

1. A. D., 11 439

Admittedly the Beduin lover creeping from bush to bush is a different spirit from Damian, who "sitteth ful myrie An heigh, among the fresshe leves grene", and the murderous husband lacks the gentle character of Januarie at the end of Chaucer's tale--"who is glad but he? He kisseth her, and clippeth hir ful ofte"; but the structure of the two stories has much in common. Doughty himself must have seen this, though he makes no comment on it.

Lest we imagine Doughty devoid of that gentle humanity that can be at once witty and understanding, here is an observation of his, on Arabian table manners, which shows a peculiarly Chaucerian humor:

> We sit at leisure at the Europen board, we chat cheerfully; but such at the Arabs' dish would be a very inept and unreasonable behaviour!--he were not a man but an homicide, who is not speechless in that short battle of the teeth for a day's life of the body. And in what sort (forgive it me, O thrice good friends! in the sacrament of the bread and salt,) a dog or a cat laps up his meat, not taking breath, and is dispatched without any curiousity, and runs after to drink; even so do the Arabs endeavour, that they may come to an end with speed: for in their eyes it were not honest to linger at the dish; whereunto other (humbler) persons look that should eat after them. [1]

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1. A. D., II 352

Ibid., II 209-10. The tale of the wedduk comes near to type 1380, Aarne, Types of the Folk-Tale (Helsinki, 1928), "The Faithless wife. Asks God how she can fool her husband. The husband from the tree (or rafters) tells her that she can make him blind by feeding him milk-toast. The husband feigns blindness and slays the lover." This type is listed as Esthonian, Finnish, Swedish, and Russian. Type 1423, "The Enchanted Pear Tree", lists Chaucer's Merchant's Tale as one example. No Arabian analogues are listed for either of these types of tales.

This is the same irresistible combination of laughter and pity that is in the picture of the Prioresse:

> She was so charitable and so pitous,
> She wolde wepe, if that she sawe a mous
> Caught in a trappe, if it were deed or bledde.
> Of smale houndes had she, that she fedde
> With rosted flesh or milk and wastel-breed.
> But sore weep she if oon of hem were deed,
> Or if men smoot it with a yerde smerte:
> And al was conscience and tendre herte [1]

Mr. Taylor, op. cit. 27 remarks on the deftness of the Arabs in eating rice (into this they dip each a morsel (an half handful, pressed by the eater's fingers into a ball), and and carry it to the mouth so handsomely that he is an unfeatly fellow who spills any little drop) l 399, as reminiscent of the Prioress at table, His comment takes into account nothing but the parallel dexterity of the eaters however. A glance at Burkhardt's description of Arab table manners is in marked contrast to the Chaucerian quality of Doughty's description:

> The Arabs are rather slovenly in their manner of eating: they thrust the whole hand into the dish before them, shape the burgoul into balls as large as a hen's egg, thus swallow it. They wash their hands just before dinner, but seldom after; being content to lick the grease off their fingers, and rub their hands upon the leather scabbards at their swords, or clean them with the roffe of the tent (as above mentioned) ....The Arabs eat heartily, and with much eagerness. The boiled dish set before them being always very hot, it requires some practice to avoid burning one's fingers, and yet to keep pace with the vivacious company. Indeed, during my first acquaintance with the Arabs, I seldom retired from a meal quite satisfied.[2]

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1. Canterbury Tales, Prologue, ll. 143-150
2. John Lewis Burckhardt, Notes on the Bedouins and Wahabis (London, 1830) p. 36.

the paradoxical ravenous daintiness of the Arab diner, which Burckhardt has seen, he has not been able to express with any great effect because his phrasing has no sharpness; it is the comparison of the Beduin eater with a breathless animal, the picture of the "morsel" that is half a handful-instead of a ball "as large as a hen's egg"-that being the "short battle of the teeth" to life as Chaucer might have done.

Doughty's devotion to Spenser, if not greater than that to Chaucer, was at least more fervently expressed. The lines from his poem The Clouds, quoted by Professor Fairley and by Professor Chew, are his lament for the fallen glory of English literature:

> Dear Master Edmund, since from thy pined flesh,
> Thou wast unbound; is fallen thy matchless Muse;
> Alas the while! on many evil days:
> Wherein, as waxed untuneable; can men's ears,
> Now, no more savour they celestial lays!

And in Mansoul, his last poem, the revised edition of which was published the year before he died, there is expressed,(in Spenser's metaphor) the same reverence for Spenser, the same eagerness to revive Spenser's English, as he had felt fifty years before.

Edmund, my lodestar
Whose Art is mine endeavour to restore.[1]

This tribute is not in the least surprising. Doughty labored all his life to restore and augment the English language. E. K.'s Dedicatory Epistle preceding The Shepheardes Calender might almost have been written about Doughty instead of Spenser:

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1. Cf. E. K.'s Dedicatory Epistle preceding The Shepheardes Calender: "Uncouthe, o unkiste, Sayde the old famous Poete Chaucer: whom for his excellencie and wonderful skil in making, his scoller Lidgate, a worthy scholler of so excellent a maister, calleth the Loadstarre of our Language..." The reference is to Lydgate, Falls of Princes 246-52 (ed. Berger, EETS, Extra Ser. 121, 1924):

> My maistȇr Chaucer, with his fresh comedies,
> Is ded, allas, cheef poete off Breteyne,
> That whilom made ful pitous tragedies,
> The fall of prynces he dide also compleyne,
> As he that was of makyng souereyne,
> Whom al this land sholde off right preferre
> Sithe off oure language he was the lodesterre.

(Cited in The Works of Edmund Spenser: A Variorum Edition, ed. E. Greenlaw, C. O. Osgood, F. M. Padelford, R. Heffner (Baltimore, The Johns Hopkins Press, 1943), The Minor Poems, bk. 1, p. 236.) Cf. bk IV, pp. 176-180 for Spenser's relation to Chaucer.

> But if any will rashly blame such his purpose in choyse of old and unwonted words, him may I more iustly blame and condemne, or of witlesse headinesse in iudging, or of heedelesse hardinesse in condemning. for not marking the compasse of hys bent, he will iudge of the length of his cast. for in my opinion it is one special prayse, of many whych are dew to this Poete, that he hath laboured to restore, as to theyr rightfull heritage such good and naturall English words, as haue ben long time out of vse and almost cleane disherited. Which is the onely cause, that our Mother tonge, which truely of it self is both ful enough for prose and stately enough for verse, hath long time ben counted most bare and barrein of both which default when as some endeuoured to salue and recure, they patched vp the holes with peces and rags of other languages, borrowing here of the french, there of the Italian, euery where of the Latine, not weighing how il those tongues accorde with themselues, but much worse with ours: So now they haue made our English tongue, a gallimaufray or hodgepodge of al other speches. [1]

An inquiry into the reason for Doughty's devotion to Spenser is fruitless. We do not know who or what put him into the position of Spenser's disciple. Miss Treneer does not attempt to explain it. She simply states that in writing Travels in Arabia Deserts, The Faerie Queene and The Canterbury Tales "were in his mind; in the one were the mazy outlines he loved--The Faerie Queene has always teased people who read only for the story--in the other the definiteness of detail. Wavering and interlacing patterns of incident and information, with stories overlapping and entwining,

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1. Edmund Spenser, The Works of Edmund Spenser: a Variiorum edition, ed. E. Greenlaw, C. G. Osgood, F. M. Padelford, H. Heffner, (Baltimore 1943), The Minor Poems, bk. 1 pp. 8-9

and people disappearing and returning, as in The Faerie Queene, together with astonishing concreteness of detail as in Chaucer's work, are characteristic of Arabia Deserta."[1] Professor Fairley in his chapter on Doughty's relationship to Spenser states early that

> the affinity between them was one of inner spirit and not of technique, and Doughty's borrowing of Spenserian vocabulary must be understood accordingly. [2]

Professor Fairley has made the closest study of the relationship of the two writers, though Miss Treneer has examined the influence of Spenserian language on Doughty's poetry, which does not concern this discussion. There seems to be little doubt that the affinity of mood between the two writers can be best seen through Dawn in Britain, a study begun by Professor Fairley, continued by Miss Treneer, and in all probability to be completed by Mrs. R. M. Robbins, who has spent more than nineteen years in studying Doughty and, having worked through all the word-slips Doughty kept during his long life, undoubtedly knows more than anyone else about his singular working habits.[3] But anyone knowing Doughty's predilection for Spenser, after reading Arabia Deserta comes very soon to Professor Fairley's point of view:

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1. Treneer, op. cit., pp. 33-34
2. Fairley, op. cit., p. 233
3. Cf. Mrs. Robbins' introduction to the one-volume edition of The Dawn in Britain (London, 1943) for her views on the relative importance of Doughty's poetry and prose.

> We find in the end that, for all his affinity with Spenser, he is not like him. Spenser helps us to understand him as an artist, but he is far from resembling him in character. The moral idealism which Doughty shares with Spenser is not in his case the expression of his personality so much as the necessary corrective of it. [1]

There are several pages of argument, however, between Professor Fairley's initial statement of the affinity of the two writers and that in which he resigns himself to the fact that they are really not at all alike in spirit. Occasionally, I think, his criticism is open to challenge because of insufficient substantiation. To begin with he says

> Doughty was an English follower of Spenser, but he was also a student of the Renaissance and he was intimate with Italy and the Mediterranean. It was because he was able to arrive at Spenser's outlook independently of Spenser as well as through him that he was able to write as if he were anticipating him, and to create in our minds the feeling that Spenser's world is actually beginning in his own verses. For the same reason he was able to see Spenser more intimately and also more variously than any other of his followers. And, if from no other cause he would be inclined to enlarge the meaning of Spenser, to identify Spenser with all that he himself owed to the Renaissance, and to overstate somewhat his indebtedness to him. [2]

This, it seems, to me, is a curious kind of reasoning. If all the English poets who admired Spenser, were students

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1. Fairley, op. cit., p. 254
2. Ibid., p. 235

of the Renaissance, and "were intimate with Italy and the Mediterranean" were brought to the same end, what a crowd of Spenser-like Doughtys we should have! But the fact that because he had studied the Renaissance and been to Italy he identified himself with Spenser (though on these grounds alone it might just as well have been Milton) is quite believable, and one would expect the resultant over-exuberance of the self-appointed disciple. One of Spenser's qualities, Professor Fairley goes on to point out, really does belong to Doughty:

> The Spenserian mood of ideal beauty which inspired him was as deeply rooted in his poetic nature as any other. [1]

He enlarges upon this with

> It has been pointed out[2] that the Spenserian feeling wells up spontaneously in the midst of Arabia....[3]

Even though "the bones of his style in verse and perhaps in prose are Anglo-Saxon and remain Anglo-Saxon till the end"[4], Doughty, says Professor Fairley, "regarded himself more as a poet of the Renaissance, than as one who stood outside of it." For him there was "no poetic incompatibility to overcome between the antique world and the Renaissance". This is just as true of his prose as of his poetry, as Professor Fairley indicates:

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1. Fairley, op. cit., p. 236
2. I have been unable to find where.
3. Fairley, op. cit., p. 236
4. Ibid., p. 237

> It was in the same spirit that Doughty had accepted the fullest traditions of English in his prose and had treated Anglo-Saxon and Elizabethan sources alike. [1]

While it is a digression from the argument about Doughty's relationship to Spenser, this statement about Doughty's prose, stemming from that quoted above, is worth noting:

> One of the reasons why Doughty's prose is unique is that he accepts, with complete impartiality, traditions of English prose which conflict in the minds of most writers. He sees our prose, primitive and cultured alike, as part of a common and unbroken heritage. The sense of continuity is very powerful in him and in obedience to it he blends ancient and modern in a way that is altogether his own and sometimes disconcerting.[2]

Next Professor Fairley asks the unanswerable question of why Doughty chose to identify his art with Spenser's.[3] And there is a second question: why "he held up Spenser's art as a lost ideal to an age which he thought unmindful of it."[4] In considering the two writers one becomes aware of how very different they are. Professor Oliver Elton in The English Muse has indicated the irony of the situation: "Doughty's faults are just those of which 'Colin' is incapable".[5] (Another critic, D. S. Mirsky, goes one step further in his review of Professor Fairley's book:

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1. Fairley op. cit., p. 238
2. Ibid., p. 239
3. Ibid., p. 240
4. Ibid., p. 241
5. Oliver Elton, The English Muse (London, 1936), pp. 397-398.

not only is Doughty dissimilar to Spenser, but Doughty's rhythmical practice and that of Gerard Manley Hopkins, his contemporary, were both "effective in destroying the 'Spenserian' fluency of English verse."[1]) Professor Fairley does not go so far:

> ...our first inclination would be to differentiate Doughty and Spenser in their attitude to the imagination, to see Doughty as a profoundly intellectual poet, armed like a true son of the nineteenth century with an immense capacity for objective fact, historical realism, scientific accuracy; Spenser as the embodiment of dream and romance. Here, as before, it would be possible to see Doughty as Spenser's antithesis.[2]

This is illustrated by parallel quotations of description of ancient Britian. The next section of the argument consists of a contrasting of the intellectual qualities of Doughty with the unintellectual qualities of Spenser.

> Only at one point does Doughty share Spenser's unintellectuality and it is a vital point. He uses his intellect abundantly in the mastering of material and cannot write well without this preparation, but he does not admit it into his poetic vision proper, which he keeps pure and intact in Spenser's sense. The balance of intellectual and imaginative power is preserved for him by the careful exclusion of the intellect from his creative sanctuary. His intellect serves his vision before and after, but has no direct access to it, no voice in it. What Doughty condemns--and this is the key to his pitting of Spenser against modern literature--is the confusion of intellect with imagination,

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1. D. S. Mirsky, review of Barker Fairley's Charles M. Doughty's (The London Mercury, Sept., 1927), XVI, 547.
2. Fairley, op. cit., p. 241

> the assumption that a piece of life intellectually mastered is therby poetically mastered. Doughty admits nothing into the inner circle of his imagination that has not come to it through the fulness of his human nature; he holds his intellectual realizations in check until they have been either rejected or assimilated into his personality, and then only are they allowed to pass into vision and find expression in words.[1]

I am not quite convinced about this. That Doughty's intellect is suppressed in the writing of The Dawn in Britain is probably a good deal more demonstrable than it would be if one considered Arabia Deserta. Undoubtedly Doughty read Tacitus' Germania and a great many other books for a background for Brennus and Rosmerta, and he succeeded in suppressing his research; but when in Arabia Deserta he thinks of a Biblical parallel or what happened to the Roman legion in Arabia, which he has read about in Strabo, or when he analyzes an Arabic word, comparing it with cognate words, he is surely not suppressing his intellect.

It is, says Professor Fairley, Spenser's imaginative quality which held Doughty thrall:

> What he cherished in them [Chaucer and Spenser], espesially in Spenser, and aspired towards during his whole career, was the purity of imagination which keeps its own world intact and admits nothing that does not utterly belong to it. It is this phase of Spenser's art which he endeavoured to restore, and did restore in his finest work. In Adam Cast Forth every slightest detail is made to subside into the imaginative harmony of the whole poem in a manner

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1. Fairley, op. cit., p. 244

> which it is not easy to parallel in English literature outside of The Faerie Queene; and in the two great epics which precede it we can easily observe the same sort of creative integrity. It was not necessary for Doughty to write in his Spenserian mood, or to emulate Spenser's rhymes and rhythms, to be with Spenser; Spenser's fundamental artistry was his to observe even in his roughest and austerest passages. [1]

This is to be seen in Arabia Deserta, where he has what Professor Fairley calls "something of the ancient fulness and purity of vision."[2]

> In Arabia he seems to miss nothing and to value everything; the poet in him and the scientist in him are working together at high tension and what escapes the one is seized by the other. Every sense is employed and every faculty. The completeness of contact between Doughty and the Arabian world is a perpetual marvel.[3]

And so Professor Fairley is brought back to explain Doughty's kinship with Spenser on the grounds of extraordinary personality.

> The personality which we encounter at every turn speaks for itself; it has the frank robustness of the Elizabethan seamen whom Doughty loved, the early explorers whom he rivalled in endurance, vigour and at times a frankness in his perception which cannot be matched in his own day. It is characteristic of him that he brings all his senses into play together, smelling, seeing, and hearing at once where our more disciplined and more impoverished humanity would use one at a time or forget to use any. [4]

Doughty's points of contact with Spenser are handled more tersely by Miss Treneer and Mr. Taylor. Both of these

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1. Fairley, op. cit., pp. 245-246
2. Ibid., p. 248
3. Ibid., p. 249
4. Ibid., p. 251

critics have found that there are fewer Spenserian words and phrases in Arabia Deserta than there are Chaucerian. (Miss Treneer mentions only eighteen; Mr. Taylor lists seventy-one.) The reason Miss Treneer gives for the small number of 'distinctively Spenserian words' is that while Doughty 'included Arabia Deserta in his services to poetry... he did not make the mistake of using in it poetic vocabulary'.[1]

Whether they can be called 'distinctively Spenserian' or not, there are a few more words in Arabia Deserta which have their counterparts in Spenser. Adread ('sore adread are they', 1 208) occurs in The Faerie Queene, V.i.22, 'The sight whereof the lady sore adrad'; advisement it is upon good advisement', I 468), F.Q. II.v.xiii, 'tempring the passion with advizement slow', II ix.9, 'Perhaps my succour or advizement meete'; albe (albe they less fairly shaped', II 391), The Shepheardes Calender, January 67, 'Wherefore, my pype, albee rude Pan tho please'; baldric ('in a baldric upon his breast', I 367) (baldrick,I 341), F.Q. Ivii.29; betided to ('that some great evil was betided to the young men', II 180), S.C., November, 174, 'As if some euill were to her betight'; dint ('second shot drove with an hideous dint', I 606: 'the dints pierced not his"Davidian" shirt, II 449), F.Q. I.i.18, 'Much daunted with that dint', F.Q. I.vii.47, 'Have felt the bitter dint of his avenging blade'; disadventure ('in the sorrow of that immense disadventure', I 559), F.Q. II.xii.19, 'Which through great disaventure, or mesprize', F.Q. III.iv.53, 'But to and fro at disaventure strayd'; doubt ('nomads

doubted not to rob the Haj', II 153), F.Q. III.vii.II, 'She was astonisht at her heavenly hew, And doubted her to deeme an earthly wight', F.Q. IV.i.48, 'I saw, why should I doubt to tell the same?'; betwixt earnest and game (I 321), F. Q. I.xii.8; eme, F.Q. II.x.47('Whilst they were young, Cassibalane their eme'); fondly ('gave his counsel so fondly before them all', II 213, 'he so fondly beat the people', II 514), F.Q. II.x47, 'thereat the old man did nought but fondly grin';

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1. Treneer, op. cit., P.153

germain [1] ('the Fejir sheukh...are germains', I 501), F.Q. I.v.10 'And, sluggish german, doest they forces shake', F.Q. I.v.13, 'Thy selfe thy message do to german deare'; harrow, and wealaway! [2] (II 156), F. Q. II.viii.46; hazardry ('hazardry, banquetting, and many running sores and hideous sinks', II 401), F.Q. III.i.57, 'some fell to daunce, some fell to hazerdry'; hitherward ('came riding hitherward', II 299), F.Q. I.vii.31, II.xii.32; Ken ('things, which the Araab Ken! I 278), S.C. February 85, 'Cuddie I wote thou kenst little good'; make [mate] ('Hirfa was a faithful make to Zeyd', I 222, 'every boy-horse has chosen a make', I 339), F.Q. I. vii.7, 'Upstarted lightly from his looser make', I.vii.15, 'And was possessed of his newfound make', III.xi.2, 'That was as trew in love as turtle to her make'; Make [to compose verses] [3] ('Aly made well', I 496), S.C. April 19, 'And hath he skill to make so excellent', June 82, 'Who taught me, homely as I can, to make', Colin Clouts Come Home Againe 99, 'Who all that Colin makes do covet faine'; making, Epistle to Gabriel Harvey, S.C., 'Chaucere: whom for his excellencie and wonderful skil in making'; misdeem [4] ('some crabbed soul might misdeem that he had whispered of poison', I 596), F.Q. III.x.29, 'As much disdeigning to be so misdempt'; mostwhat [5]

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1. Taylor, op. cit., p. 30 mentions this as an obsolete word
2. Ibid., p. 27: Middle English phrase
3. Ibid.; Middle English word
4. Ibid.; Middle English word
5. Ibid.; Middle English word

('the matter is mostwhat that which was heart's joy to the good old knight', II 131, 'the several derbs lie mostwhat so nigh together', II 467, 'Sleyman's goodwill was mostwhat of the thought', II 478), S.C. July 46, 'and they that can of Muses skill Sayne most-what, that they dwell', Col. C.L. 757, 'For all the rest do most what far amis'; newsman ('Mohammed was newsman to his nomads', I 474), F.Q. V.vi.II, 'Cease thou bad newesman'; outwent (117,153,503), F.Q. V. viii.49 'Yet fled she fast, and both them farre outwent'; raught ('the stave, "The lance of Neby Hûd, raught to the spreading firmament"', II 37), F.Q. I.vii.18, 'to the hous of hevenly gods it raught'; slug ('your lubbers slug out these long days', I 224), F.Q.III.vii.12, 'He us'd to slug, or sleep in slothfull shade', II.i.23, 'To slug in slouth and sensuall delights'; spar ('having softly laid up the spar', I 371), F.Q. V.xi.4, 'But opening streight the Sparre'; stean[1] (they lay up a new stean in a little cave', I 450), F.Q. VII.vii.42, 'Upon an huge great earth-pot steane he stood'; stay ('he stayed him a moment on his camel-stick', I 352), F.Q. I vi.35, 'And in his had a Iacobs staffe, to stay His wearie limbes vpon'; stound[2] ('Saat is with the Aarab "a stound," a second or third space between the times of prayer', I 353), S.C., September 56, 'Hobbin, ah, Hobbin! I curse the stounde That ever I cast to have lorne this grounde', Prosopopoia 26, 'With pleasant tales (fit for that idle stound)', F.Q. I.viii.38, 'Of death, that here lye dying every stound', I.xi.36, 'For till that stownd could never

1. Taylor, opl. cit., p.25- lists this as a dialect word.
2. Ibid. pp. 25-6 lists this as dialect word or borrowing from Chaucer

wight him harme'; thrill ('a bullet thrilled his red cap', I 137, 'when their roof-cloth is threadbare it is a feeble shelter thrilled by the darting beams of the Arabian sun', I 225), F. Q. I.x.19, 'For she was hable with her wordes to kill, and rayse againe to life the hart that she did thrill', I.vi.37, 'That cruell word her tender hart so thrild', IV.vii.31, 'And in his nape arriving, through it thrild'; tickle [1] ('this world is so tickle', II 158), F.Q. III.iv.28, 'So ticle be the termes of mortall state', VI.iii.5, 'So tickle is the state of earthly things', VII.vii.22', 'on thing so tickle as th'unsteady ayre' The Visions of Petrarch, vii.1, 'When I behold this tickle trustles state Of vaine worlds glorie'; tine, Virgils Gnat 394, 'whose bridall torches foule Erynnis tynde', F.Q. II.viii.11, 'Coles of contention and whot vengeaunce tind', III.iii.47, 'that great desire Of warlike armes in her forthwith they tynd', III.vii.25, 'No love, but brutish lust, that was so beastly tind'; toward ('He prophesied...that the day was toward, when he should ride forth', I 172), Daphnaïda 280, 'My good to heare, and toward joyes to see', F.Q. II.iv.22, 'He, either envying my toward good', III.i.9, palm-bosoms, under the beautiful tressed crowns', I 520), S.C. April 12, 'He plonged in payne his tressed locks dooth teare'; what hó! (II 227), S. C., July 5. Four words are of special interest in this study. Doughty's bounce ('He bounced

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1. This also Taylor (pp. 25-26) says may be dialect or Chaucerian.

my door up', I 93) has no parallel in OED. Perhaps Doughty added the adverb (because the door may have been simply a leather hanging) to OED I 2: obs. (aI225-1801), 'to beat, thump, trounce, knock'. If so, he was using Spenser's word, F.Q. V.ii,21.6, 'Yet still he bet and bounst uppon the dore'. The plural use of funeral ('he lamented sore, as if he were bewailing his own funerals', I 424) has been obsolete since the end of the seventeenth century. Though Spenser did not use it in the plural, in his phrase there is a close parallel to Doughty's sentence: F.Q. I.ii.20, 'The lady, when she saw her champion fall, Like the old ruines of a broken towre, Staid not to waile his woefull funerall! (Here funerall means 'death'; of the Arabia Deserta noun we cannot be sure.) Shroud ('marksman...went to shroud himself', II 149) is another obsolete word, OED 2b (1553-1653), too late in formation to occur in Chaucer. Doughty uses it to describe an Arab shielding himself from gunshot, and Spenser, to picture travelers sheltering in the rain (F.Q. I.i.6):

> ...Thus as they past,
>
> The day with cloudes was suddeine ouercast,
> And angry Ioue an hideous storme of raine
> Did poure into his Lemans lap so fast,
> That euery wight to shrowd it did donstrain,
> And this faire couple eke to shrowd themselves
> Were fain.

(Note how many words in this passage were used by Doughty: an hideous I 139,606, II 161, leman I 236, wight I 98, II 414, were fain I 62.)

Four words in the above list, Ken, stean, stound, and tickle would seem to present a question about Mr. Taylor's dialect classification. If we consider also the words noted in Bibliotheca Eliotae which appear in Mr. Taylor's dialect list, shard, spence, withwind, egg, whister, pill, we shall be more dubious about the matter. Of the sixty-eight words in the dialect list, thirty (balk, buss, carl, carry, contrary, forwandered, goodman, halse, ingate, ken, maffle, misgo, nuncle, pickthank, pilled, scrog, scruze, shard, snib, spence, stean, stint, stound, summer, sway, teen, tickle, tine, whister, and win) occur in the reading Doughty is know to have done. [1] Certain of the remaining thirty-eight are archaic or poetic as well as dilectal. Only one word, wash-bough (I 379), is, according to the English Dialect Dictionary, limited in its dialect use to Suffolk only, the speech of which Doughty heard in his childhood and might be expected to know best. Furthermore, seven of the remaining thirty-eight words, (beek, bogle, flesher, herd, kist stourly, stive) are in modern use, Scottish or Northern dialect,

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1. Vide glossary. The chief sources for these words are Chaucer, Spenser, the Bible, Elyot, Langland, Douglas and Bunyan.

with which, as far as I can determine, Doughty had little contact. Surely it is more in accordance with what we know of Doughty to take these words as obsolete, borrowed from some literary source, rather than as dialect. If Mr. Taylor's list is not invalid, it is certainly misleading, for the proportion of dialect words in Travels in Arabia Deserta cannot be so high as he would have us assume.

In examining Doughty's borrowings from Spencer's vocabulary, we might note also that Doughty was not prevented from writing Sergius his lamps, I 474, by Spenser's comment to Gabriel Harvey on spelling:

> But see, what absurdities thys il favoured Orthographye, or rather Pseudography, hath ingendred: and howe one errour still breedeth and begetteth annother. Have wee not, mooneth, for monthe; sithence, for since; whilest, for whilste: phantasie, for phansie; euen, for evn: Diuel, for Divl: God hys wrath for Goddes wrath: and a thousand of the same stampe; wherein the corrupte Orthography in the moste, hathe beene the sole, or principall cause of corrupte Prosodye in over many. [1]

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1. Immerito [Edmund Spenser] Three Proper, and Wittie, Familiar Letters (London, 1580)

It is to Spenser that we must look for the chief inspiration that came to Doughty in his undertaking of bringing the English language to a new life through a resifting of its older elements. Spenser's ideas loom large in Doughty. In addition to the feeling about the renewal of English with archaic elements there two great themes of Spenser in Doughty's work. One has been pointed out by Miss Treneer:

> The consciousness of change broods over all his work. Sometimes the whole appears as one great descant on Spencer's theme of Mutabilitie, rising now and again to a paeon in praise of the permanence which the Arabs divined and which he calls the Everlasting Throne. Like Spenser he repudiates the supreme rule of Mutability, although, even more than Spenser, he was seduced by her, as he sees her vested in her earthly power and beauty.[1]

The other is that of dedication of the poet to the art which he has the great gifts for pursuing, poetry, which 'is a divine instinct and unnatural rage passing the reache of comen reason.' It can be pointed out that Spenser's prose style, like Doughty's is poetic (though I think it has greater simplicity of syntax and vocabulary). The passage in which Irenius condemns the influence of the Irish bards has a periodic quality which would amply justify Doughty in choosing to follow Spenser:

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1. Treneer, op. cit., p. 245

> It is moste trewe that suche poetes as in theire wrightinges doe labour to better the manners of men and thoroughe the swete bayte of theire numbers to steale into the yonge spirites a desire of honour and vertue are worthie to be had in greate respecte, But these Irishe Bardes are for the moste parte of another minde and so farre from instructinge yonge men in morrall discipline that they themselues doe more deserue to be shaapelye discipled for they seldome vse to Chose out themselues the doinges of good men for the argumentes of theire poems but whom soeuer they finde to be most Licentious of life moste bolde and lawles in his doinges moste daungerous and desperate in all partes of disobedience and rebellious disposicion him they set vp and glorifye in theire Rymes him the praise to the people and to yonge men make an example to followe. [1]

In point of fact, Doughty's periodic sentences are rarely of this length; generally he is satisfied with something of this order:

> The Aarab, who love to be suddenly oft of hand in any matter and return to sit out their indolent humour, when they saw there would be no contention, rose to go their ways again. [2]

We are thrown back again on the two great themes; there is no resounding conclusion that can be made to this study save that the real kinship that Doughty had with Spenser is one of alertness, of acuteness, of zest of observation and imagination, resultant in writing of immense richness,

> Which when as fame in her shrill trump shal thunder
> Let the world chose to envy or to wonder.

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1. Edmund Spenser, A View of the Present State of Ireland, (The Works of Edmund Spenser, variorum edition, ed. E. Greenlaw, C. G. Osgood, F. M. Padelford, R. Heffner, (Baltimore, 1949), X, 125.
2. A. D., l 484

PART II. THE DEVELOPMENT OF THE STYLE OF TRAVELS IN ARABIA DESERTA

The style of Travels in Arabia Deserta is not a natural one, except in the sense that it was natural to its author's extraordinary character. One of the reasons that it is difficult at first to read is that so many different styles of writing come together in its pages: it is, in fact, a palimpsest of English prose. The care which Doughty gave to his book is such that ten years intervened between the end of the journey and the publication of the account. It was not, like many travel books of our time, thrust into the hands of the publisher waiting at the end of the gangplank; nor was it written years after the adventure, in the golden haze of romantic memory. Doughty is to be believed when he writes as the first sentence to the preface of the first edition:

> We set but a name upon the ship, that our hands have built (with incessant labour) in a decennium, in what day she is launched forth to the great waters; and few words are needful in this place.

In fact, the more one reads Travels in Arabia Deserta, the more one wonders how it could have been written in a mere ten years.

The two volumes that were published by the Cambridge University Press (at a total loss of £393)[1] in 1888 are

1 Cf. Hogarth, op. cit., pp. 126-7

anything but first jottings: they are the fourth stage (the third in English) of the record of Doughty's Arabian wanderings. The first written form, still in manuscript, is the thirteen small notebooks, or scribble books[1], in which Doughty jotted down what he saw and heard from the tenth of November, 1876, to the second of August, 1878, when he arrived at the British Consulate in Jidda. The second form that the material took was a report in German, appearing, with sketch maps, in four parts in Globus: the first part, early in 1881, on Medáin Sâlih; the second, in the next issue, on the hydrographic system of Wadies Hamd and Jizzl; the third, also in 1881, on Kheybar; and the fourth, in 1882, a continuation of the previous installment. The third form is the English preface to the French Academy publication of the Arabian inscriptions, Documents épigraphiques recueillis dans le nord de l'Arabie (1884). And finally came Travels in Arabia Deserta. Hogarth writes that in 1884 the manuscript was going the rounds of the publishing houses and that on the sixth of February, 1885, the syndics of the Cambridge Universtiy Press undertook to publish it in two octavo volumes, in an edition of one thousand copies, at an estimated cost of seven hundred pounds.[2] But Doughty does not seem to have completed his work before publication arrangements were made in 1888, for on the first page of the first notebook there is a pencilled note in his hadwriting:

1 Miss Treneer (op. cit., p. 34) applies Scribble Books as a title to these notebooks.
2 Cf. Hogarth, op. cit., p. 118.

'All reviewed for the last time, 9 June, 1887.'

The existence of the three English forms of the account of the Arabian years means that it is possible to go beyond mere conjecture about the development of the remarkable prose that is Travels in Arabia Deserta. We can see what acutally happened during the course of ten years, more or less, in the rewriting of jottings which in themselves are not infrequently reworded at the very outset. By comparing the notebooks with Arabia Deserta we can see Doughty's genius for organization, a genius the casual reader may overlook, so intricate is the design. By setting side by side parallel passages from Documents épigraphiques and Arabia Deserta we can compare what Doughty considered short of perfection with the prose which the most conscious artistry could produce. And lastly, in the two earlier stages we can study the vocabulary with an eye to discovering whether archaisms were natural to Doughty as early as 1876 or whether he strained for them in the final writing. Whereas the second stage, Documents épigraphiques, is not coextensive with the first and third, since it deals only with the Médain Sâlih material, which is very sparsely recorded in the notebooks, the opportunity for a study of the development of prose style is as rich as one could possibly hope for.

The mere handling of the thirteen little notebooks with their shabby covers and yellowing pages is a thrill-

ing experience if one realizes their history. They went with Doughty from Damascus into the desert and were with him constantly. Keeping a journal was by no means an easy task, for the nomads regarded writing with great suspicion. Most of it had then to be done under cover, which would not be easy in an open desert. The first notebook, which has entries until the seventh of February, 1877, in all probability, as Sir Sydney Cockerell has written on its first page, returned to Damascus in the care of the clerk of the Haj[1], and remained there, with the large roll of inscriptions, at the British Consulate until 1879, when Doughty returned to Damascus and reclaimed it. After the publication of Travels in Arabia Deserta the notebooks were put aside as having served their purpose. In 1922, however, a group of Doughty's friends, knowing that he was in straitened circumstances, subscribed £200 for the purchase of the notebooks for the Fitzwilliam Museum. Doughty at first demurred, saying that no one could possibly be interested in his scribble books, but he was persuaded by his friends that the books had historical value, and on the seventh of May, 1922, he sent them off to Cambridge.[2]

They are not at all easy to read. It was essential for Doughty to save space, since he could not replenish his supply of paper along the way. The writing is there-

1 Cf. A. D., I 210

2 Cf. Hogarth, pp. 99-100, for an account of this transaction. The receipt with the list of subscribers remains in the front of the first notebook.

fore very fine and cramped, curiously resembling that of the Dodsworth memoranda rolls, which he read in the Bodleian.[1] But the system of abbreviation, even more than the handwriting, is irksome. He used the abbreviations of early sixteenth century printing: both present and past participial endings are carried above the line in a form frequently so small it is difficult to distinguish between present and past; all the relative pronouns are similarly written and similarly confusing; and appears as a very small a raised above the line of the other words; the looks much like a radical sign; and nasals following vowels are frequently omitted, a tilde being placed over the vowel. But since these jottings were intended only for his own eyes and served their purpose well enough, no complaint is justifiable.

Some of the material of the notebooks is interesting only to a geographer: the barometric readings included in every entry, the lists of allied Beduins tribes and wadies, and the sketch maps later incorporated into the large map printed along with the two volumes and enclosed in a pocket in the back cover of volume one. But leaving that factual material aside, we have still a great deal of writing which from a literary point of view is valuable. In the jottings is the roughcast of Arabia Deserta and, moreover, a work-sheet, not intended for public view, of an extraordinary writer.

1 Cf. p. 207, supra.

By studying parallel passages from the notebooks and from Arabia Deserta we can see how Doughty worked. We can see also with what ease or difficulty he achieved the style which is his alone, and we can understand, at least in part, the effects for which he was striving. Also the notebooks will shed some light on his use of archaic and obsolete words; we shall be able to say of some such that appear in Arabia Deserta that they were natural to Doughty as early as 1876-8; of others, that they were new tools to him then; and of the rest, that their use did not occur to him in the desert. The degree to which Doughty's figures of speech are ornamental superimpositions upon his first observations can be ascertained after a study of the notebooks. Lastly we can look for the rudiments of the Semitic sentence structure which looms so large in the book. The notebooks, as far as facts about Arabia go, are useless, for what they contain has been reasonably assembled and expanded in the two printed volumes; nor are they valuable, as many writers' notebooks are, for facts witheld from publication. But for the critic interested in the working methods and the maturation of an aritst, they are rich material.

Doughty's first piece of published prose, while it is really outside the limits of this comparative study, should not pass by unnoticed, not because it is typical of what we recognize as Doughty's prose but because it

might be the writing of any young scientist of the mid-nineteenth century. No one reading On the Jöstedal-Brae Glaciers in Norway in 1866 would have suspected that its author in a little over twenty years would publish one of the greatest travel books of all time. It is a fourteen-page geological report of a summer Doughty spent with an expedition examining Norwegian glaciers. Published when he was twenty-three, it is not astounding either in its subject matter or in its style. If one looks closely, however, one can see some indications of his feelings for words and for forceful turns of phrase. He writes of 'the snout of the glacier', which 'ploughs out a little and rises over the rest'[1]; this is somewhat awkward in that snout and plough are not naturally congenial; but the author has made an effort to present his description in simle, strong, Anglo-Saxon terms. When we find '...combined cutting down and erratic energy of the streams have carved out these terraces'[2], the decision as to whether Doughty in using the geological term erratic (which he himself italicized) had also any feeling for the root word, is a nice one. When he describes the Ni-gaard Glacier[3], though the effort is laboured, there is some foreshadowing of the fine desert descriptions to come. The alliteration is rough, in the mention of the cold, s serves no particular purpose, and the passage is

1 Ch M. Doughty, On the Jöstedal-Brae Glaciers in Norway (London, 1866), p. 11
2 Ibid., p. 12
3 Ibid., pp. 4-5

cluttered with vague and Latinate adjectives: beautiful, elegant, picturesque. Nevertheless, there are traces of Doughty's ability to depict natural scenes, especially those of desolation and extremes of temperature. There is something more than scientific reporting in

> The general ice-crust of the plateau creeps over the rounded heights which rise up from the other side of Styggevater ('horrid-lâke'), and loud peals are heard booming among the heights when some new ice-shoot takes place and seems to smoke in the distance.[1]

But these are slight indications of the quality of Doughty's prose of twenty years later. On the Jöstedal-Brae Glaciers in Norway serves only to show that his change in style was immense and that it must have been almost entirely a conscious change. It is in the comparative study of the desert notebooks and Arabia Deserta that we can hope to see the artist working with the crude ore to forge fine steel.

What strikes one immediately upon examining the desert notebooks is the extent to which the traveler went in altering his first observation. By this I do not mean that after he returned to England and started writing the book he rewrote his notebooks, but at the time when he was recording his impressions (and, by the spacing and the quality of the ink, it is indisputably work done in the desert) he deliberated constantly, changing words, listing synonyms, substituting phrases, altering the order of his sentences. There is only one conclusion that we

1 Doughty, On the Jöstedal-Brae Glaciers in Norway, pp. 8-9

can come to: that he was even then contemplating the notebooks as the first draft of a work of art. I do not know that it matters whether Doughty at that time was thinking of publishing his journals; it is the work of art *per se* that challenged him. To be exact and forceful in his writing, even though he was to be the only one who saw it, seems to have been for his a necessity.

A comparison of the notebook version of the murder of the child at Aneyza with that of *Arabia Deserta* will show this reworking of phraseology at the time of the first recording. The entry for Monday, the 17th March, 1878, reads as follows:

Musférry at Hayil the butler steward (dispenser) hosteler the man as I afterwards knew was of Aneyza which he had abandoned upon this adventure. His sister (mis) alluring a young girl into her house whose head was covered with gold ornaments (had) a woman in the town (his) and stifling choking her then had buried the dead body in the garden. The friends going to the practise with the Jew he read his spell (had) that the body belly of the guilt should swell up led them to the woman's house and pointing to the place said dig there. and they obeying (had) found there the child and carried her away to to the burial. (take up the body) the woman led then before Aly the Emir with the father of the dead (he said to) kill her he was a Muttowa (though) my daughter goes to the mercy of Ullah (you have leave to) this if I kill her it will not bring my child again alive. Aly but if such be allowed to pass the thing will go forward and other great crimes (will follow). The father had then killed her to death with a sword. (fiend) (nay) (and can give occasion to) (slew given)

heavy gloomy sorrowful
Musferry upon this misfortune and disgrace of his family
forsaking
leaving the neighborhood had betaken himself to Hayil and
into
entered the service of Ibn Raschid. and give an occasion

to others the like crimes perhaps in times following.

The Same tale appears in the book thus:

> Persons accused of crimes at Aneyza (where is no prison), are bound, until the next sitting of the Emir. Kenneyny told me there had been in his time but one capital punishment,--this was fifteen years ago. The offender was a woman, sister of Mufarrij! that worthy man whom we have seen steward of the pringe's public hall at Hayil: it was after this misfortune to his house that he left Aneyza to seek some foreign service.--She had enticed to her yard a little maiden, the only daughter of a wealthy family, her neighbours; and there she smothered the child for the (golden) ornaments of her pretty head, and buried the innocent body. The bereaved father sought to a soothsayer,--in the time of whose "reading" they suppose that the belly of the guilty person should swell. The diviner led on to the woman's house; and showing a place he bade them dig!--There they took up the little corpse! and it was borne to the burial.
>
> --The woman was brought forth to suffer, before the session of the people and elders (musheyikh) assembled with the executive Emir.--In these Arabian towns, the manslayer is bound by the sergeants of the Emir, and delivered to the kindred of the slain, to be dealt with at their list.--Aly bade the father, 'Ride up and slay that wicked woman, the murderess of his child.' But he who was a religious elder (muttowwa), and a mild and godly person, responded, "My little daughter is gone to the mercy of Ullah; although I slay the woman yet may not this bring again the life of my child!--suffer Sir, that I spare her: she that is gone, is gone." Aly: "But her crime cannot remaine unpunished, for that were of too perilous example in the town! Strike thou! I say, and kill her." Then the muttowwa drew a sword and slew her! Common misdoers and thieves are beaten with palm-lef rods that are to be green and not in the dry, which (they say) would break fell and bones. There is no cutting off the hand at Aneyza; but any hardened felon is cast out of the township.[1]

1 A. D., II 368

The alternative words listed in the notes bear notice. Mufarrij (or Musférrý as the name appears there--Doughty's Arabic in English letters is not consistent) is described as butler, steward, hosteler, and, as a last thought, dispenser. It is underscored steward that comes to the final version, the one noun of the three that suggests a household position of importance beyond that of dispensing food and drink. With stifling and choking Doughty was dissatisfied and chose instead smothered, perhaps because it suggests the pressing of a soft object over the face and would be more a woman's way (Othello's deed notwithstanding) of murder than the other two. His sister and a woman of the town come together, not in that order, as appositives, but with of the town implied. The choice Doughty left himself in the matter of the ownership of the house he determines in favour of the woman, perhaps because he has ascertained the fact, but perhaps because to do so makes her a woman of greater independence and therefore strength (for good or evil). The addition of the prefix mis- as an alternative to adventure leads him in the book to misfortune, having abandoned altogether adventure, which suggests more personal fault and less implacable fate. The encircled body gives way to belly, presumably on the principle that it evokes a sharper and more unpleasant picture. But in the choice between woman and fiend, Doughty exercises restraint and takes woman, to support the idea he is trying to convey

of the reasonable judicial procedure of the Emir's court; fiend suggests a degree of prejudgemnt or hysteria that he does not find. The one word slew is the solution to the problem of whether to use killed her to death with a sword or given her death with a sword; slew has a simplicity and quickness lacking in the two earlier phrasings. The choice of the appropriate adjective to describe Mufarrij's fate is not made. Instead the nature of the fate is implied in the fact of his leaving Aneyza. Quite rightly[1] Doughty uses leave instead of forsake, as he had debated doing, for the steward's departure has nothing of unprincipled abandonment in it. Doughty's undertainty about the most effective verb form in this passage is characteristic of all the notes. With so little room in which to write, most writers would leave that decision, and the listing of alternative forms, until the final draft, but Doughty juggles preterits and pluperfects, participles and subjunctives in if clauses, and in the same way tries the effect of prepositions (as entered, with or without into). There is only one example in this passage from the notebooks of a transposed phrase; and it is here simply a second alternative suggesting itself to Doughty as he brings the incident to a close. But in place of any one of the three readings of the notebooks, the final version has the more succinct and more alarming, 'for that were of too perilous example in the town!'

These are all artistic shifts which are easily understandable, but the apparent liberty of altering the speeches of the muttowwa and the Emir present something of a problem. It may be that Doughty recorded only roughly the substance of what he heard; in that case he had a perfect right while keeping the idea to change the form; perhaps he was working to get closer than his notes had done to the original Arabic. And it may be that the notes are a literal translation of the original speech, which he later altered to suggest some characteristic of the speaker which would not make itself felt in the original statement but which Doughty as the artist felt indispensable to a true perception of the man, the situation, and the mood. We cannot say which of these is the right explanation for the fact that throughout the notebooks the recorded speeches are in some way, great or small, different from the speeches of the book. What we can do is examine them for the artistic finish. So here, the Emir in the notebook says, 'kill you have leave to her' , but in the book he has the tone of an Old Testament judge in, 'Rise up and slay that wicked woman, the murderess of his child'; and in the notebooks my daughter goes to the mercy of Ullah this if the father says, 'though I kill her it will not bring my child again alive', but in the book the addition of the single adjective little evokes a depth of pity like that we have for the Pearl poet and his Marguerite; the substitution of slay for kill emphasizes the violence of re-

venge the father wishes to avoid; the woman for her emphasizes affection; and with the addition of 'suffer Sir, that I spare her; she that is gone, is gone', Doughty completes the picture of the merciful, grief-stricken, comfortless father in a way that is so expressive of that mixed state of mind that paradoxically it seems inspired art, more lifelike than life, even as does the picture of Lear in his grief.

In the dialogue which Doughty records as having taken place between himself and another, there is a variance between the notebooks and Arabia Deserta. Obviously these conversations would have to be set down from memory, since at few times could he have notebook in hand while talking, and even then he would not be taking down his own speech. But in writing the book he has recast what must have been in the notes somewhat different from the original speech. Thus, when he is about to be sent forcibly from Ḥâyil, the notebook version of Thursday, 20 November, 1877, has

> going in the morning to drink coffee with those of Rijad a messenger from Imbauk and the emir presenting me that I should return immediately. Imb. We have found Heteymy that will take you to Kheybar. I: when did they arrive. I[1] today. I: to depart. I tomorrow or the day after. I: if that is true well. He sent for me again. That he had given ~~me the~~ tomorrow or the next day (after). I you must make ready immediately. Go with me to your lodgings. put up your things and mount. I: but who are those that will take me. They

1 An Arabic letter is used in the notebook as the abbreviation for Imbauk; I have substituted I.

are known to you are trustworthy. I: aye, aye. I: nay nay how do you deal thus falsely with me. I I say give me the key of your lodging. prepare to mount immediately. I: but I would see the Emir. I by God if you do not go immediately the Emir will send this morning to cut off your head. I: If you would kill me here kill me. What worth to send me to the desert to be killed. I nothing will happen to you. I: but I would see Hamud. I have some business with him.

The book version of this conversation reads

> The morning next but one after, I was drinking kahwa with those of er-Riâth, when a young man entered out of breath, he came, he said, to call me from Imbarak. Imbarak when I met him, said, "We have found some Heteym who will convey thee to Kheybar." --'And when would they depart?'--"To-morrow or the morning after." But he sent for me in an hour to say he had given them handsel, and I must set out immediately. "Why didst thou deceive me with to-morrow?"--"Put up thy things and mount."--"But will you send me with Heteym!"--"Ay, ay, give me the key of the makhzan and make up, for thou art to mount immediately."--"And I cannot speak with the Emir?"--"Ukhlus! have done, delay not, or wellah! the Emir will send, to take off thy head."--"Is this driving me into the desert to make me away, covertly?"--"Nay, nothing will happen to thee."--"Now well let me first see Hamûd."[1]

The principal alterations in this conversation are of a different nature from those discussed above. Instead of debating between synonyms, Doughty does not hesitate in the taking of his notes. But he changes the English expressions as first recorded to Arabic. This is exactly the reverse of what we should expect from another traveler; the ordinary procedure would be, if one were living among nomads and speaking and hearing Arabic, to record a dialogue in one's notes with phrases of the Arabic, later

1 A. D., II 55-6

converting them to the language of the people who would be reading one's book. Doughty's technique is just the reverse of this. There is much less Arabic in the notebooks than there is in the book itself! It is not perversity or the pride of knowing a language relatively unfamiliar to Englishmen that leads him to this extravagance, nor can it rightly be called extravagance, for the Arabic substitutions never hinder the reader's understanding of the situation. On the contrary, they give him a sense that he is far closer to the Arabian world than to the English. With an awareness that this would be the result, Doughty changed the coffee of the notebooks to kahwa, lodgings to makhzan, and by God to wellah!, and he inserted the exclamation Ukhlus!, which has no equivalent in the notes. Consequently the final version of this incident conveys far more strongly than the notebook version does, the imminent danger of the English traveler among hostile foreigners.

Transposition of phrases in the notebook records also afford good material for studying Doughty's artistry. There is scarcely an entry that is not cut by lines shifting words from place to place. (As in the matter of synonyms, whether written in a continuous line or above the word of first choice, the character of the handwriting and the colour of the ink show that the transposition was made at the time of the original entry.) Occasionally

this transposition is a simple one, intended to avoid a misreading, as in the entry for 23 November, 1877:

> The women with falling short horns braided and veiled from the mouth downward.

or as in the recoding of a soldier's speech to Doughty at Kheybar, on 28 November:

> You shall only give some sick persons medicines.

This kind of transposition has little interest beyond the fact that it evidences a compliance with the rules of English grammar.

Another type of transposition of relatively little importance is that which adds an idea which should be attached to an earlier section. Doughty simply draws a straight line from the beginning of the additional information through or across that which lies between it and the related statement. The entry for 21 May, 1878, for example has

> they had ridden by night the world being full of thieves. They did not molest me but loudly greeted me with rude smiles and departed the next day for er Russ their mission apparently to call up the Sheykhs to Boreyda in their country

Here Doughty evidently considered the additional prepositional phrase necessary to explain the caution of the soldiers.

This kind of transposition is frequently merely another means of indicating alternative readings. Whereas, for instance, the notebooks have

> Then the old man promised me for the medicine to send me without my cost to er Russ where I might trust soon to to meet with a Kafily going to Jidda and Hejir. I had now

nearly
almost no money. was good as bankrupt

Arabia Deserta has instead of the transposed phrase as a parenthesis,

> Old Aly promised that he would send me freely to er-Russ--few miles distant; from whence I might ride in the next (Mecca) samn kafily, to Jidda. The men of er-Russ pronounce er-Russ are nearly all caravaners. I enquired when the caravan would set forth? "It may be some time yet; but we will acertain for thee."--"I have not fully five reals [20s.] and these bags; may that suffice?"--"Ay, responded the old man, I think we may find some one to mount thee for that money."[1]

It is the transposition of phrases where new information is not being added or where nothing is to be dropped in the final version which merit most attention; for there the matter of factual accuracy is not the main consideration. The juggling of phrases in this note in no way makes the fact clearer:

> We descended after some an hour or two only travelling
> we were
> now sometimes firmer plain
> along the bottom of the W. er Rommah where
> in some places was ponded water of the last day's showers.

With the elimination of the temporal phrase (for which has been substituted in the preceding sentence after some miles), the changing of the day's to days', and the addition of at the right hand and at Aneyza, the facts of the final version are substantially the same:

> We descended at the right hand, and rode on by a firmer plain-ground--the Wady er-Rummah; and there I saw plashes of ponded water, which remained from the last days' showers at Aneyza.[2]

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1 A.D., II 409
2 Ibid., p.406

But instead of the transposed version we should expect, where was in some places water ponded, Doughty has cut the where construction to an adverb, substituted plashes for the colorless places, and reverted to his original placement of the adjective before the noun so that the sentence by ending with water impresses upon us its rarity in the desert. This emphasis is far more desirable than the roughly archaic effect that would have resulted from the inversion water ponded, which Doughty first contemplated. The transpositions of phrases in the notebooks, then, just as the lists of synonyms, are tentative readings; sometimes they are used in Arabia Deserta, sometimes they are rejected in favour of the first form of of one that later suggests itself.

Akin to the subject of transposition is that of alteration from indirect to direct speech. It has been observed already that Doughty apparently took liberties in setting forth conversation. This is further evidenced by the fact that speech indirectly recorded in the notes becomes direct in the book, a process which argues a writer artistically rather than factually concerned. Thus we find in the jottings of Friday, 9th December, 1876, of Hassan, 'says he is 55 but his heart is green'. In the book this appears as a direct quotation:

> Twelve years he had been in the East, and might seem to be a man of middle age, but in his own eyes his years were fifty and more, "And wot you why (he would

say and laugh again), my heart is ever green."[1]

The archaism of this speech, which does not appear in the notes, results in a Chaucerian sketch, a very different picture from that of the notes. Similar shifting of indirect to direct conversation for the sake of artistic effect will be seen in the account of the hunting expedition with Doolan. The notes read, "When I went to the water-skin we heard a strange voice upwards (above) which was couched above. afterwards Doolan boasted that we had heard the very voice of the(gul) guwl."; but the book, with the patronizing voice of Doolan, makes the situation really ludicrous:

> Once we heard a strange noise in the hollow of our cavern upward. Doolan, who came with us, afterward boasted "We had all heard, wellah, the bogle, ghrûl, ay, and even the incredulous son-of-his-uncle Khalîl:" but I thought it only a rumble in the empty body of Wady's starveling greyhound, for which we had no water and almost not a crumb to cast, and that lay fainting above us.[2]

As with records of conversation, so too with notations of incident, descriptions of scenery and weather, reflections on the Arab nature, in fact with all kinds of expository writing Doughty elaborates his original jottings. Sometimes he compresses, more often he expands; sometimes he alters the emphasis: and by rephrasing the original, by magnifying a small part of the first jotting, he achieves an effect substantially different from that of the first

1 A. D., I 89
2. Ibid., p. 131

record. If we are going to apply a name to this process, we might call it ornamentation, though that would perhaps undervalue the artistry of the change, which is frequently subtle and hardly ever clumsy.

The first entry of the notebooks, 10th November, 1876, has none of the magic of the opening lines of the book. Doughty writes that at half past nine he set out from Damascus.

> gallery of Xan B 6946 2.20 PM very fair bright warm weather. The way near a bridge but in disuse. 5.20 arr. at Kessmih. line of telegraph. to be Circumspect. g. all limestone under rock. heavy dews and long night. slept in the low unsavoury dunghill damp camping place.

The corresponding passage in Arabia Deserta is longer and a good deal more artistic:

> It was afternoon when a few Arab friends bade me Godspeed, and mounted with my camel bags upon a mule I came riding through Damascus with the Persian, Mohammed Aga, and a small company. As we turned from the long city street, that which in Ful's days was called "The Straight," to go up through the Medan to the Boábat-Ullah, some of the bystanders at the corner, setting upon me their eyes, said to each other, "Who is this? Eigh!" Another answered him half jestingly, "It is some one belonging to the Ajamy" (Persian). From the Boábat (great gate of) Ullah, so named of the passing forth of the holy pilgrimage thereat, the high desert lies before us those hundreds of leagues to the Harameyn; at first a waste plain of gravel and loam upon limestone, for ten or twelve days, and always rising, to Maan in "the mountain of Edom" near to Petra. Twenty-six marches from Museyrîb is el-Medina, the prophet's city (Medinat en-Néby, in old time Yathrib); at forty marches is Mecca. There were none now in all the road, by which the last hajjies had passed five days before us. The sun setting, we came to the little outlying village Kesmîh: by the road was showed me a white cupola, the sleeping station of the commander of the pilgrimage, Emir el-Haj, in the evening of his solemn setting forth

> from Damascus. We came by a beaten way over the wilderness, paved of old at the crossing of winter stream-beds for the safe passage of the Haj camels, which have no foothold in sliding ground; by some other are seen ruinous bridges--as all is now ruinous in the Ottoman Empire. There is a block drift strewed over this wilderness; the like is found, much to our amazement, under all climates of the world.
>
> We had sorry night quarters at Kesmîh, to lie out, with falling weather, in a filthy field, not very long to repose.[1]

The additions of the conversation, of the allusion to Biblical times, of the great gate of Ullah, of the white cupola and the beaten way paved at the streams make the final form writing of greater richness than the jottings. "g. all limestone under rock" was geologically sound enough, but it did not paint any picture; with the addition of the evocative "waste plain of gravel", suggesting enormous desolation, and the alliterative "loam upon limestone" the scene was properly set. "heavy dews and long night. slept in the low unsavoury dunghill damp camping place" certainly presents a picture of an uncomfortable night, but Doughty preferred single adjectives together with an alliteration more skillful than the heavy rhyme of "damp camping". The brief warning that the traveler gives himself in his notebook,"to be Circumspect", is not repeated in the book, which has very few personal reflections; were it included it would introduce a note of caution which would be jarring in this passage which stresses the excitement of high adventure. The final

1 A. D., I 4-5

sentence (which is the first sentence of a new paragraph) is a natural enough break in the intoxication of the first day out of Damascus, but the warning to be circumspect would, as Doughty must have realized, be a clumsy intrusion.

There is next to nothing in the notebooks of the appearance and conduct of the Haj, which comes so wonderfully to life in the first chapter. For Sunday, November 13th, 1876, is a short entry ending, "summerlike bright sun sameness of the weary desert. stange gay motley company accompanied with endless diversity. variety." This is the observation that was expanded to several pages to form an almost Chaucerian picture of the caravan to Mecca. The addition of the word variety is only partly to satisfy Doughty's constant desire to use the right word; it serves also as a key-word for that which he was later to write in full. He comes back to the notebook phrases in the summary sentence with which he concludes the Chaucerian picture of the Haj leaving Damascus:

> The open ways of Damascus upon that side, lately encumbered with the daily passage of hundreds of litters, and all that, to our eyes, strange and motley train, of the oriental pilgrimage, were again void and silent; the Haj had departed from among us.[1]

One of the finest descriptive sentences in all of Arabia Deserta had its first form in the entry for Thursday, 17th November, 1876: "fair weather with early morning chill and camels steaming breaths." It became:

The camels seem to breathe forth smoke in the chill

1 A. D., I 4

> morning of these highlands, clouds of dust are driven upon our backs in the northern wind, and benighted, it seems many hous till the day-spring with the sun-beams that shall warm us.[1]

By rebalancing the sentence so that the warmth follows the chill (the camels' breath only seeming like smoke instead of "steaming"), by introducing the "northern wind" sweeping the "clouds of dust", not along the ground but upon the poor shivering backs of the travelers, by opposing "benighted" with "day-spring" and "sun-beams", Doughty has created a scene wonderfully cold and warm, dark and bright, all at once.

The description of the country in the neighborhood of Mount Seir grows similarly. In the notebook the entry for Tuesday, 22nd November, 1876, has 'all over below Akaba you find same plain of sandstone strewn with flint pebble black drift descending from the sandstone mountains--the sandstone mountain ridge (Hisma) seen stretched parallel with the road (at) a few miles dist. fantastic desolate forms and hideous ugliness of desolation.' The description at the beginning of the second chapter reads:

> Not far from this wady, in front, begins that flint beach, which lies strewn over great part of the mountain of Esau; a stony nakedness blackened by the weather: it is a head of gravel, whose earth was wasted by the winds and secular rains. This land-face of pebbles shines vapouring in the clear sun, and they are polished as the stones and even the mountains in Sinai by the ajàj or dûst-bearing blasts.[2]

1 A. D., I 19
2 Ibid., p. 28

The first might be any traveler's account; the second could be only Doughty's: the careulness of'stony nakedness blackened' and the impression conveyed in the last sentence of shining, weather-beaten pebbles is art, not circumstance. The Biblical allusion introduced into this description marks one advance of the book over the notes, which contain no such reference.

Sometimes Doughty takes a word in the jottings and adds something that will point up the expression; the final version has a quality hardly anticipated in the notes. This heightening by elaboration of a single phrase can be seen in the description of the plain of el-Hejr; in the notes appears simply, 'mountains of fantastic rocks', but in the finished form is, '...where the sun coming up showed the singular landscape of this valley-plain, encompassed with mighty sand-rock precipices (which here resemble ranges of city walls, fantastic towers and castle buildings,)...'[1]: in the bright Arabian sunlight it seems indeed a fairy world.

There is a poetry of simplicity in the rewritten combination of two jottings for Sunday, December 4th, 1876: the weather notation, 'weather very mild', and a marginal note, 'Sunday--to any brought up in the countries of peace'. These fuse into

The pilgrimage began on a Sunday, this fair morning

1 A. D., I 83

> was the fourth Sunday in the way, therefore the world for me was peace, yet I mused what should become of my life, few miles further at Medain Salih.

In the final version there is then a contrast which is but dimly perceptible, indeeed hardly a shadow, in the jottings.

At the end of the entry for this day comes: 'sand drifts upon the mountain sides (flanks) a misty warm Sunday morning as we arrived. camp at Medyin 9 AM'. This is rewritten, as the opening sentence of the chapter on Medain Salih:

> In a warm and hazy air, we came marching over the loamy sand plain, in two hours, to Medáin Sâlih, a second merkez on the road, and at the midst of their long journey; where the caravan arriving was saluted with many rounds from the field-pieces and we alighted at our encampment of white tents, pitched a little before the kella.[2]

Here the rhythm of the phrases, lacking in the notes, suggests the slow swaying of the camels. And the detail of the 'white tents' in an extraordinary way completes the picture of a warm Sunday as nothing else would.

Sometimes a key word or phrase in the notes is expanded into a simile or metaphor. (These are hardly to be found in the notes.) In the entry for Tuesday, 6th December, 1876, is, 'the Arabs not yet departed noisily frequenting the kellat'; the scene must have been more distasteful to Doughty than one would think from this, for it is rewritten as 'In the morning twilight, I heard

1 A. D., I 83
2 Ibid., p. 85

a new rumour without, of some wretched nomads, that with the greediness of unclean birds searched the forsaken ground of the encampment.'[1] The notebook version, 'noisily frequenting the kellat',is an undistinguished description of noise, but with the metaphor of birds of prey the sound and the sight come to disgusting life.

Sometimes changing merely a word or two Doughty will gain a strength that does not belong to the notebook version. Thus when he describes the rose of Jericho in the notebooks (3rd March, 1877) he says that the young plant has soft green leaves and the taste of cresses and is eaten by the camels. The softness and the fresness of the plant are greatly emphasized in the book by the substitution of velvet for soft and wholesome smack for the noncommittal taste:

> We found also the young herb, two velvet green leaves, which has the wholesome smack of cresses, and is good for the nomad cattle.[1]

Sometimes this heightening by emphasis of a word or two is the result of discarding a Latinate word. The notebook description of some of the Persian pilgrims, for example records the same fact as that of the book:

> (Fri., 14th November, 1877) The Bagdad were in their accoutrements very much as those of Damascus.

But the rejection of accoutrements in favour of ruffianly clad brings the description to life:

> I wondered to mark the perfect resemblance of the weary, travel-stained, and ruffianly clad Bagdad

1 A. D., I 304

akkams to those of Damascus.[1]

Similarly the notebook version in describing the blind sheykh has (4th February, 1877) 'he was magnificently clad' while the final version achieves, I think, greater splendour and dignity with 'Mehsan sat lordly clad in his new garments of honour'[2]. In occasionally rejecting Latinate vocabulary Doughty is working for a strength of expression, a simplicity more in keeping with his subject matter. So, when he writes of the Beduins stopping their nostrils with rags in order to avoid the smallpox which infected the Haj, he discards the notebook's 'for fear as they said of the effluvia (bearing) the small pox' for the simpler, archaic, and therefore suggestive of superstition, 'they doubted sore to smell the Haj'.[3]

Another consideration in the matter of ornamentation or heightening of effect in the book is that of figures of speech. Of these alliteration is without a doubt the most extensively used. If we examine the notebooks, we shall find that Doughty was conscious of the effects to be gained by alliteration; frequently he lists words which repeat the same consonants. But not one of the masterly alliterations of Arabia Deserta appears in the notes in its finished form. The 'silver descant' of the little desert bird[4] in the jotting for 27th May, 1878, has no

1 A. D., II 50
2 Ibid., I 200
3 Ibid., p. 210
4 Ibid., II 416

music:

> Some hour over (at) greeted sunrise the strangely rising descant of a (small/unknown) shrill and rising bird from an high ascending with strange artificial manner to an higher key in a manner I had never dreamed!

The alliterative attempts of the notebooks are heavy: there is too much concentration, too little artful spacing in them. The description of the lava fields (26th November, 1877) is only partially successful:

> Salt incrustation glittering glancing and shining as water.

The metallic glitter of the salt waste is caught far better in the book, where the alliteration is less concentrated (though with distant it is carried a step further, and the picture thereby receives depth):

> There is many times seen upon the lava fields a glistering under the sun as of distant water; it is but dry clay glazed over with salt.[1]

The description of the monuments at Medáin Sálih, which by its alliteration of s and m reproduces marvellously the disgusting buzzing of heavy insects ('Sultry was that mid-day winter sun, glanding from the sand, and stagnant the air, under the sun-beaten monuments; those lathsome insects were swarming in the odur of the ancient sepulchres.'[2]) is far less impressive in the jottings ('Sun upon the sand. the air very sultry. Intolerable swarming of flies when it has not rained in three years.'),

1 A. D., II 72
2 Ibid., I 107

where the alliteration is hesitant and unsustained. The alliteration of the book is responsible for much of the sensory impression one seems to experience. When one reads 'As we marched a mirage lay low over the coal-black shining flint pebble-land before us, smelling warmly in the sun of wouthern-wood[1], the alliteration carries both warmth and fragrance with it, whereas the notebook version, 'aromatic axhalation of desert plants (as southernwood)' has a dessicated, scentless Latinity. Similes, too, when they occur in the notes are less sure, less strong, than those of the book. A rock formation is described in the jotting for Tursday, 30th May, 1877, thus:

> in the side of the gully volcanic brown columnar lavas often bent as seemed the great ribs of some vast ship--thereby a rock exposed of sandstone and that high up in the Harra.

In the book this simile is made more homely, and a new simile is added which stresses the fantasy of the formation: a contrast of plain solidity and airy, almost magic, architecture is achieved; and between the two is the inserted planetary metal, a keystone, bringing together earth and air:

> In a place I saw the sand-rock appearing through the Harra platform, thereby a climbing billow of columnar basalt that resembled bilge timbers of some long ship's side;--chilled by the heel and petrifying upward while the height was carried slowly outward, the planetary metal is suspended like the spring of a Moorish arch.[2]

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1 A. D., I 48
2 Ibid., p. 396

The similes of Arabia Deserta are truly functional; it is impossible to cut them out without losing an essential. they are far more than mere clarification of an idea already expressed. If we look at the note for Monday, 5th August, 1877, we shall find Doughty groping for what he wanted to express:

> I was awakened towards morning by a woman singing nearby a strange loud lullaby. I know not upon what cause. plaint. ditty.

When we look at the book we shall find, in the simile, an emotion which did not have its proper outlet in the jotting:

> I heard before the morning a strange sweet cadence of a woman's voice (like that blithe whistle of the wood-grouse in Northern Europe) which is even now in my rembrance.

The simile makes clear the homesickness that swept over him on that early morning in the desert. In a description of a swarm of locusts a simile which at first seems out of place in the arid desert scene adds much to the idea. The notebook (30th May, 1877) has:

> we descended into a gully where the trees were all full of locusts so thick that they covered them. They flew up in a swarm with a strange rattling of wings.

The book has:

> These sunk thickets were full of locusts, which we saw sitting thick as rain-drops upon all the thorny branches, from whence they flew up in a storm of rustling wings, a sight that quickened the weary heart of the old nomad.[1]

1 A. D., I 396

The simile adds two ideas: first, it gives a sense of the transparency of the wings of locusts; second, by coupling the locusts with water, it suggests the pleasure that the nomads have in seeing this thick swarm, which is to be seized upon as food to supplement their scanty fare.

One of the easiest places to examine the growth of Doughty's skill in description and his mastery of various rhetorical devices is in the two paragraphs describing the triple rainbow and the subsequent storm(II 395). In point of fact the material which seems to be drawn from one day comes from two different--and not consecutive--days, the 16th and 18th April, 1878. The entry for the 16th has (with the diagram that appears in the book):

> the sun sinking from the upper clouds there suddenly appeared spanning all the Western sky a triple rainbow in this wise.

The interlocking alliteration, the onomatopoeia of the sentence, 'Little birds, before unseen, flitted cheerfully chittering over the wet wilderness,' which heightens the joy of the rainbow colour, is not foreshadowed in the notes. The metaphor 'celestial arches of the sun's building' and the contrast of 'a peace in heaven after the battle of the elements in the desert-land of Arabia' are ornamentation which is not in the notes. The transition to the storm is made in one alliterative, slow sentence, of full, long vowel sounds (which contrasts marked-

ly with the quick light vowels of 'Little birds...flitted cheerfully chittering over the wet wilderness'): The sun going down left us drowned in the drooping gloom, which was soon dark night.' Colour gaiety, delight have gone. A change in tempo prepares for the storm. The note for 18th April had , 'lightnings the longest flashes vibrated across all the sky a moment seeming suspended and rain wavering streaming rather than flashing. The version in the book uses instead of vibrated the quicker flickered. The description of the rain is suppressed and that of the lighning is heightened: the crackling, hissing, suddenness of it is brought out with serpentine and the alliteration of shot athwart and seemed suspended, and the interlocked alliteration of long cross flashes darted downward in double chains of light. The simile, as an hair of wool that is fallen in water, does more than explain the shape of the lightning; in its Biblical tone it suggests God's wrath and the eternity of celestial phenomena, and it is, of course, in terms of nomad life.

The consciousness of Doughty's artistry is further revealed if we consider the archaic and obsolete words. some of those that appear in the book came naturally to him when he was in the desert. The note for 26th November, 1877, lists as possible adjectives for describing the petrified lava stream wreathed veined wavered writhen. Though wreathed is the word he chose (II 71), writhen he

uses in describing slags (I 420) of the eruption of Vesuvius. Shewing appears in the note of 24 March, 1878, though the book has 'the stars were shining' (II 225). Similarly, the notes for 25th March, 1878, have 'These young men were herding at hazard', a phrase which is not in the book version, 'The herders lay slumbering upon their faces in the green grass', wherein the idea of obliviousness of danger or rashness is implicit. Digged is used in the notebook record of uncovering the jerboa (29th March, 1878), though the book uses found. Snib appears in the notes for 26th May and 30th May, 1878, being used in the same way in the book (II 438). The notebook record of the Solubba states that they 'guest it among the Arab tibes', using the verb that appears, in other connections, three times in the book.[1] Sometimes the archaic or obsolete word will appear in both the notes and the book. Staling (I 212) is ~~xxxxxxxx~~ in the note for 13th February, 1877; fathom (II 223) is used also in recording the depth of wells (23rd March, 1878) (though well-steyned in the book is deep-built in the note). But most commonly a modern English note will be given an archaic or obsolete turn, one for which frequently there is evidence that Doughty was unsuccessfully searching when he first recorded the material. In the note for 11th October, 1877, the falcons are 'heavily flying'; in the book (I 567) 'after a turn or two they soused, and...

1 Vide glossary.

poor Wat is taken'. The Arabian horse to be sent to the Pasha is 'weak in sickly condition. The skin not glossy uncurried scalded on the back from the wooden saddle. truly a gift horse' (11th February, 1877); this is condensed to 'the lean and scald gift-mare of the Nejd prince' (I 208). Ibn Rashîd's gentleman ('who seemed to have swallowed a stake') is first colorlessly described (28th February, 1877), 'he was reserved not unfriendly being much upon his dignity with a long metal tipped rod'; later he becomes a figure of Elizabethan vigour: 'there enters one, walking stately, upon his long tip-staff, and ruffling in glorious garments.' (I 289) The ancient Teyma buildings in the notes have 'rafters... of great sandstone slab flags resembling the manner of volcanic stone building in Hauran' (28th February, 1877); in the book Doughty writes of the 'jamb of the doorway, made (and the beams likewise, such as we have seen in the basaltic Hauran) of great balks of sandstone' (I 291). For 14th April, 1877, is the note, 'only the sheep I saw being cut up which they all do very skillfully'; this appears later with the obsolete verb <u>brittle</u> (341), 'Every man kills his sacrifice, as in the ancient world, with his own hands, and the carcase is flayed and brittled with the Arabs' expedition.' Haj Nejm beating off the locust swarm from the date palms,in the note (10th May, 1877) cries 'frantically', in the book (I 366), 'frenetically'.

The Fukara women scream to their companions, 'And will you not cut his throat?' (17th May, 1877); this appears with the archaic pronoun as well as wezand as 'will ye not cut the wezand of him in the way?' (I 376). The notes describe a desert meal thus: 'In an hour a vast bowl of rice and sammen was fetched in fully a yard across and set before us' (30 May, 1877); the final version, with trencher and hoarded, makes much more of the bounty of the hospitality: 'The vast trencher, hoarded with cooked rice, was now set bown before us, and in the midst was a pan of their precious samn melted...' (I 399). The coffee-hall at Hâyil in the notes (5th Oct, 1877) is 'stained with ochre'; in the book it is more stately, being 'painted in device with ochre and jiss' (I 586). The dialogue about tobacco in the notes (30th March, 1878) shows Doughty trying for an effect:

> I: if you love tobacco so dearly why then do you not sow some. Ans.: true we are (fond) of it love like it well but to sow and see it agrowing were hateful makree-ah.

With bib and incidentally the Biblical ye he achieves the effect of unlawful pleasure:

> I said, "Ye have land, why then do ye not saw it?" "Well, we bib it; but to saw tobacco and see the plant growing in our fields, that were an unseemly thing, makrûha!" [1]

The search for the right word indeed frequently is satisfied in the book with an archaism. The note for 24th May, 1878, has 'The women's shrill voices insulted me in vile terms';

1 A. D., II 243

this becomes (II 402) the far more unpleasant, 'I heard a skritching of fanatical women'. The coarse, comforting sufficiency of 'a plentiful warmmess of sod wheaten stuff' is achieved through the obsolete sod, as well as through stuff, which are not in the note (May, 1878), 'rude supper of a mess of wheaten porridge'. Frequently Doughty's obsolete and archaic words are not even foreshadowed in the notes: 23rd November, 1877, has simply 'the sheykh came from a neighbouring tent', whereas in the book he is described as 'a wild looking carl'. The bever of muddy water (II 225) is not in the note of 24th March, 1878, though Eyyad goes out to search for a pool. Nor are the windrows of the sand-sea (II 407) in the note for 24th May, 1878. The archaisms serve Doughty to draw his writing to more specific, more forceful expression; they are governed by the same impulse that makes him change granite hills and the white tailed little black bird (28th March, 1878) to bergs and siskin (II 233) and bids him describe Rasheyd (II 439) like Chanticleer, roaming on his toes in the garden.

While many of the notes are mere jottings, Mr. Taylor's contention that they are not in sentence form does not hold throughout: there are complete sentences. Furthermore they are not the same kind of sentences that are in the book. Though there are occasional inversions of subject and object and some other deviations from the normal

word order of the modern English sentence, the phrasing of the notes is much less unusual than we should expect. As with vocabulary, so with sentence structure: the notebooks reveal Doughty sometimes groping for the right expression, and more than that they show that he has not yet reached his highest level of effort. For example, the note for 28th February, 1877, has the sentence 'The still air of Teyma we found very warm and oppressive sultry.' Though the beginning and end of this sentence are balanced and reiterate the idea of closeness, that was not enough. The final version places the sultriness first and restates the idea in terms of the resultant sleeplessness, the whole in the form of a Biblical distich: 'Sultry seemed this stagnant air to us, come in from the high desert, we could not sleep in their clay houses.' (I 295) The Biblical sentence structure with its insistence on parallelism and its implication rather than statement of relationship of the various parts is, as far as I can determine, a technique whose possibilities Doughty did not realize as early as 1878, for sentences constructed in the Semitic manner explained in chapter III do not occur in the notes. Subordination of ideas by means of conjunctions and relative pronouns in the normal English fashion is usual in Doughty's sentence structure in the notes. For 30th May, 1877, he writes, 'As here is no hay which the locusts have eaten I saw hay in great camel

bags fetched for Tollog's horse, sweet-smelling wormwood > shee-eh.' This is expressed, with only one subordination, in the book as a tetrastich:

> In the lava clefts and gravel of the sharp Harra about, appeared only few springing blades of herbage, and rare harsh bushes of the desert: locusts had devoured the thin spring of grasses, so that wild hay for the sheykh's filly was fetched from a day's distance in the underlying sand plain; there was no other horse in this small Harra tribe.[1]

The parallelism that is constant in the book is not part of the notes, though Doughty's habit of beginning a sentence with a participle can be seen. For 19th September, 1877, is the note, 'having the rashness to drink a draught of cold water before lying down to sleep my eyes swelled first the left then the right.' This becomes

> I drank every evening a large draught out of the suspended girbies, looking devoutly upon the infinity of stars!--of which diving night spectacle no troublous passing of the days of this world could deprive me: I drank again at its most chillness, a little before the dawning. One morrow in the midst of Ramathán, I felt the eyes swell....[2]

Nor is the Biblical inversion which begins the sentence with the adjective, following it with the verb and then the noun, to be seen in the notes. While the book has the sentence which sounds as though it might have come from the Psalms, 'Great are their flocks in this dîra, all of sheep, and their camels are a multitude trooping over the plain' (II 62), the note (23rd November, 1877) has 'soon with party of Shammar removing the flocks and large and numerous herds camels moving over the plain.' The book then achieves

1 A. D., I 402
2 Ibid., p. 547

the emphasis of great towards which it is obvious by the alternative wording that Doughty was working in the notes. Similarly Biblical rhythm is not in the notes: for 28th April, 1878, is the note 'came in two women saying they would lie in my bosom'; the Biblical tone of the incident was obvious to him, however, or became so later, for the book has, 'Her answer was like some old biblical talk; Tekhálliny aném ff hothnak? 'Suffer me to sleep in thy bosom.''(II 324).

It is in the notes that we should expect to find sentences broken by parentheses, but such intrusions are far ~~from~~ more likely to come in the final version. The note for 1st April, 1878, for example, has 'The plum trees seen over the walls in riding by in leaf and cheerful blossom', but the book adds an ecstatic parenthesis: 'There I beheld once more (oh! blissful sight), the plum trees blossoming in an Arabian oasis.' (II 248) Similarly the exclamations and rhetorical questions of the book have been added to the material of the notes. For 30th June, 1877, are the simple statements: 'are everywhere tolh trees signs of water not far under and in a place large wild fig trees. the leaf is small and narrow and the ash named in Arabic uṭub and the small fruit is said to be edible.' This leads Doughty in the book to the outburst of 'Beautiful at Petra, how beautiful in the torrents of Jordan'(I 439), a passage often cited for its Biblical tone. There are no rhetorical questions such as

those in the first paragraph of I 440 in the notes (the notebook version , 1st July, 1877, for this material, has quite ordinary sentences in which use is made of subordination:

> We soon entered W. Ǯirba which is a horrid confusion of drift seamed with old torrent beds among which some namous--one of them which seems to have been built up from at a torrent bed side a sign of unchanging antiquity.'

It is the simple appositive with which the note ends which has been expanded into rhetorical questions.)

The change in Doughty's sentence structure is beginning to take place in the preface to Documents épigraphiques recueillis dans le nord de l'Arabie, though that is by no means in as markedly a Semitic form as is Arabia Deserta. But the sentences are beginning to stand side by side without much subordination and expressed relationship. If we look at the description of the ground about Mt. Seir, we shall see this.

> The high platform country of Jebel Sherrah has a general altitude of 4000 feet. The face of a vast desert about Maan is flint gravel upon limestone, and which, scoured by the secular winds and rains, appears much as an endless sea beach of pebbles. The surface pebble-stones lie blackened in the weather and polished by the sand-bearing wind. The name of that singular land-breath [sic] of stones, nearly 50 miles wide and long, is Ard e Siwan, "The Flint-Land", which may seem to respond to Arabia Petraea of the Alexandrine geographers. Since this flint country is the highest soil in a great circuit about, we have here a problem in Geology of no easy solution. In this gravel, which is sometimes as much as 20 feet deep, I have found flint instruments (at Maan) which are large and diverse-

> ly well shaped, and perfectly resemble the best of those so commonly known from St. Acheul, in France, and Hoxne, in England, and other places.[1]

This is the corresponding description from Arabia Deserta:

> Not far from this wady, in front, begins that flint beach, which lies strewn over great part of the mountain of Esau; a stony nakedness blackened by the weather: it is a head of gravel, whose earth was wasted by the winds and secular rains. This land-face of pebbles shines vapouring in the clear sun, and they are polished as the stones and even the mountains in Sinai by the ajàj or dust-bearing blasts. The wide-spread and often three-fathom deep bed of gravel, is the highest platform of land in all that province; the worn flint-stones are of the washed chalk rock lying beneath, in which are massy (tabular) silicious veins: we see such gravel to be laid out in shallow streaming water, but since this is the highest ground, from whence that wash of water? The land-height is 4000 feet above the sea! The Arabs name all this region Ard Suwwan, the Flint-Ground; the same which is in the old Geographers Arabia Petraea. But, a marvel! this gravel is not ancient, as the antiquity of man; I have found in it such wrought flint instruments as we have from some river and lake gravels and loams of Europe.[2]

Parallelism is at work in the second version; the last sentence of the passage relates two ideas in a Biblical way which the corresponding sentence of the earlier version does not. In sentence structure he draws away from his earlier manner as he does in phrasing, for the artistic effect. His aim in the second writing was to suggest the endless ages of wind and sand that had swept the desert wastes, and because it was necessary to stir the imagination to follow the suggestion, he incorporates Biblical allusion and minimizes the factual statements which rightly belong to the first writing; hence 'the mountain of Esau' instead

1 Charles M. Doughty, Documents épigraphiques recueillis dans le nord de l'Arabie (Paris, 1884), p. 8.
2 A. D., I 28-29

of 'the high platform country of Jebel Sherrah'; 'even the mountains in Sinai'; 'three-fathom deep' instead of '20 feet deep'; 'the old Geographers' instead of 'the Alexandrine geographers'; and 'from some river and lake gravels and loams of Europe' instead of 'from St. Acheul, in France, and Hoxne, in England, and other places'. By placing the phrase 'wasted by the winds and secular rains' at the end of the first sentence, rather than in the middle, Doughty has given us a glimpse of an eternal slow process. (Wasted suits his purpose better than scoured, which is identified with a thorough and rather rapid wearing away of a surface.) The sentence describing the polished pebbles shows the very careful choice of words in the rewriting: the addition of the phrase 'shines vapouring in the clear sun' intensifies the force of polished, and blasts is the only word which could convey the idea of ceaseless grinding.

Because of the far larger imaginative element in the second writing, accounts of monuments visited are not infrequently of greater length than those of Documents épigraphiques. The preface to the French book has, for example,

> Riding by the pilgrim road northward from Maan, I found first Jardanieh, lava-built ruins of a four-square fortified place, not large: and that the soil is thin thereabout and not arable which might have been, I could think, of some wayside praesidium[1]

But Arabia Deserta, in the description of the same forti-

1 Doughty, Documents épigraphiques, p. 8

fication, lingers speculatively:

> Some miles from thence, westward, are ruins of a place which the Arabs name Jardanîa, I went aside to see it at my former passing: and that there is shadow and shelter, it is often a lurking place of land-loping Beduw, so that of the armed company with whom I rode, there was (only one) who would follow me for a reward. I found a four-square town wall nearly thirty feet high and dry buildings in courses, of the wild lava blocks. There are corner towers and two mid-bastions upon a side, the whole area is not great: I saw within but high heaps of the fallen down lava house-building, a round arch in the midst and a small birket. What mean these lofty walls; is not the site too small for a cúty, neither is the soil very fit hereabout for husbandry; less town than fortress, it might be a praesidium, in these parts, upon the trade-road.[1]

We know, from a quotation in the second volume[2], that Doughty had read Strabo; and it would seem in this reflection on the fortification that Doughty was keenly interested in Strabo's description of the desert and in the military expedition of the Roman army under the command of Strabo's friend and companion, Aelius Gallus, Prefect of Egypt in the reign of Augustus[3], that the

1 A. D., I 29

2 Ibid., II 176: 'Strabo writing from the mouth of Gallus himself, who was his friend and Prefect of Egypt, describes so well the Arabian desert, that it cannot be bettered. "It is a sandy waste, with only few palms and pits of water: the thorn[acacia] and the tamarisk grow there; the wandering Arabs lodge in tents, and are camel graziers."'

3 Cf. A. D., II 175-6. Cf. Strabo, The Geography of Strabo, tr. H. C. Hamiltonaand W. Falconer (London, 1857), vol. III, bk. XVI, ch. iv, sect. 22-24 for an outline of Gallus' route.

thought of following in the tracks of those ancient legions gave him a romantic satisfaction.

The description of the temple ruins at Dat Ras shows even more clearly than the above cited passages the transformation effected by giving the imagination free rein. The initial account in Documents épigraphiques is bare:

> Beyond the Wady el-Hassy, which separates Edom and Moab, I found at Datras(or Dhat Ras) some temple or palatial ruins, well worthy to be visited at more leisure, of white crystalline limestone or marble.[1]

But that of Arabia Deserta has the tragedy of ruined beauty, of 'palatial ruins', and the allusion to Isaiah as well as the tetrastich of the fourth sentence suggests antiquity as the earlier version does not. Doughty's Biblical allusions always extend the imaginative horizon.

> South of Kerak, above the W. el-Hâsy, are certain principal ruins, named by the Arabs, Dat Ras. There I found two antique buildings, they are of just masonry and the stone is white crystalline limestone or marble, as in the (Greekish) mausoleum near Rabbath Ammon; (the Belka chalk is changed by the vulcanic heat, at the eruptions of basalt). The first, four-square, might seem some small temple or imperial building: at the sides of the door in the massy frontispiece are niches as it were of statues, a few broken columns lie there: within the thickness of the wall is a stair, of great marble blocks, to an upper terrace, laid upon massy round arches: it was now the den of some wild beast. "The pelican and the porcupine shall lodge in the upper lintels thereof."[2] There is a deep dry pool beyond and then another, lined with rubble-work in mortar, and upon the next rising ground are lower walls, also of marble masonry as of some palace or

1 Doughty, Documents épigraphiques, p. 8
2 Cf. Isaiah xxxiv. 11-14

> beautiful Grecian building. The quarry, they tell me, is a little beyond the wady. I could not search further for my weariness nor loiter, for wide is now the desolation about so noble ruins.[1]

Sometimes the description of Arabia Deserta is shorter than that of Documents épigraphiques. That of the findings in funeral chambers of el-Hejr is more detailed in the first writing:

> But here, at El-Hejr, wherever I entered under a frontispiece I found the inner hewn chamber to be plainly of sepulture. Graves are plainly the pits hewn in the rock floors, often full of human bones. These beut are abodes indeed, but as the "desolate places" of Job they are abodes of the dead. In certain of them with deep sanded floors, which exhale a heavy mummy odour, I saw great plenty of yellow and brown clouts, some finer than other; also shreds of leather, some thick as camel hide or goat skin, the welts daubed with asphalte, and a leather which has been painted red.[2]

The description in Arabia Deserta is much less diffuse in detail, and there is not allusion to the Bible; everything is cut out except that which gives the single impression of putrefaction:

> A loathsome mummy odour, in certain monuments is heavy in the nostrils, we thought our cloaks smelled villanously [sic] when we had stayed but few minutes. In another of these monuments, Beyt es-Sheykh, I saw the sand floor full of rotten clouts, shivering in every wind, and taking them up, I found them to be those dry bones' grave-clothes![3]

But almost always it is the description of Arabia Deserta that is longer than that of the earlier stage,

1 A. D., I 21
2 Doughty, Documents épigraphiques, p. 13
3 A. D., I 108

for the impression Doughty desires can be had only by adding details, by introducing rhetorical questions and allusions. A very simple statement becomes thus a reflection of rather noble proportion.

> And seeing the letter + so common in the Himyarite, they take it for a plain witness, that the Nasara were the old people of this country before Mohammed.[1]

> Under the Borj rocks I have often stayed to consider the stain of a cross in a border, made with ghrerra, or red ochre. What should this be! a cattle brand?--or the sign of Christ's death and trophy of his never ending kingdom? which some ancient Nasrean passenger left to witness for the Author of his Salvation, upon the idolatrous rocks of el-Héjr! The cross mark is also a common letter in the Himyaric inscriptions, which the ignorant Arabs take for a sure testimony, that all their country was of old time held by the Nasâra.[2]

> Like to this [Boreyda] is all Kasîm, a plain of deep sand with many oases of palm villages, since the ground water of the great wady is near.[3]

> A wonder to me was to see a new planting of ethel trees, upon the great dune of Boreyda, in this dewless and nearly rainless land, where the lowest fibres must be much above the ground-water. They set the young plants in the loose sand, and water them one year; till they have put down long roots and begin to thrive of themselves. It is a tree seldom making clean and straight stems, but which is grown in twelve years to (brittle and heavy) timber, fit for the frames of their suânies: the green sticks and boughs will burn well.--Planted with tamarisks, the sands of Arabia might become a GREEN WOOD![4]

Unlike the jottings of the notebooks, the preface of Documents épigraphiques shows, now and then, the sentence structure that was peculiarly Doughty's. It will be seen

1 Doughty, Documents épigraphiques, p. 24
2 A. D., I 135
3 Doughty, Documents épigraphiques, p. 30
4 A. D., II 329-30

in the illustrations immediately above, that there is an inversion of phrase like that found on practically every page of Arabia Deserta. The description of the Mahal el-mejlis, which is very little altered in the final writing, has the parentheses of which Doughty was fond. But generally the prose of the preface to Documents épigraphiques is considerably plainer and more straightforward than that of Doughty's mature writing. It is exceptional to find anything as strained as this:

> Smooth in comparison were the path of any breaker into these countries before impervious, who could find it in his easy heart to confess with the Arabs as the excellent Burckhardt, and after him the learned young Swede Wallin, Mohammed: Rasoul Ullah, nor can I condemn the subterfuge since upon such stratagems stands the infinite life of all nature, but I would not follow them.[1]

(Oddly enough, the corresponding passage in Arabia Deserta has a simple and conventional sentence structure:

> The worthy Burckhardt who in our fathers' time adventuring this way down to Egypt, happily lighted upon the forgotten site of Petra, found these peasants already of a fresh behaviour. He appeared to them as a Syrian stranger and a Moslem, yet hardly they suffered him to pass by the monuments and ascend to sacrifice his lamb up on Mount Hor.[2]

This, I think, indicates the experimental nature of the preface; Doughty tried out there some of his more artificial sentence types, but he did not find them well suited to every situation. They come in somewhat self-conscious bursts at first, whereas in Arabia Deserta the artificiality comes where, for one reason or another, the subject

1 Doughty, Documents épigraphiques, pp. 25-6
2 A. D., I 40

matter can profit by it.

The preface to Documents épigraphiques is in regard to style nearer Arabia Deserta than it is to the notes, not because of the fact that it is in complete sentences but because those sentences make use of some of the principles which are constant features of Doughty's mature prose style, notably inversion, parallelism, and the Semitic expression of relationship of ideas by placement rather than by subordination. The difference between these latter two stages is one of degree rather than of kind; in the book these features are everywhere, in every paragraph, not merely here and there.

Such a study must in the end fall short of perfection. The prose is so rich, every page is such careful writing, that to examine every step the artist made in producing it would result in a work of far greater length than would be judicious. But if by choosing typical passages for comparison and analysis, this work has shown that Doughty in his early work hesitated, in vocabulary, phrasing, sentence structure, that he strove constantly for the expression which was best suited for that of which he was writing, that he came to archaism and Biblical structure and tone because they served him artistically, then it will have shown Travels in Arabia Deserta as the prose of conscious, hard-won, and, I think, brilliant achievement.

A P P E N D I X I.

QUOTATIONS IN

TRAVELS IN ARABIA DESERTA AND THEIR SOURCES

I 2, "An ambassador is a man who is sent to lie abroad for his country." Sir Henry Wotton, Reliquae Wottonianae (An ambassador is an honest man sent to lie abroad for the commonwealth.")

I 12, "for short time an endless monument". Edmund Spenser, Epithalamion, l. 433.

I 13, "a Tower of Salvation, a strong tower from the enemy, a strong tower is His name". Ps. cxliv.2; xviii.2; or II Sam. xxii.3

I 17, "a good land for cattle". Num. xxxii.1; or xxxii.4

I 17-18, "The desert shall become a plough-land". Isa. xxxv.1; xxxv.6; xli.19; or li.3

I 17-18, "sun is gone down whilst it was yet day". Jer. xxv.9

I 18, "Why gloriest thou in thy valleys, thy flowing valleys?" Jer. xlix.4

I 21, "The pelican and the porcupine shall lodge in the upper lintels thereof." Zep. ii.14

I 22, "was a sheep master". II Kings iii.4

I 22, "heaps in the furrows of the fields". Hos. xii.11

I 23, "he cast them...to the ground and measured them in three parts with a line, two parts he killed, the third he left alive." I Sam. viii.2

I 23, "Smite ye every city of theirs, and fell every good tree and stop all wells of water, and mar every good piece of land with stones". II Kings iii.19

I 23, "They beat down the cities, and on every good ground every man cast his stone, they stopped all the wells of water and felled all the good trees." II Kings iii.25

I 23, "Many pastors have destroyed my vineyard; they have trodden my pleasant portion under foot and made a desolate wilderness." Jer. xii.10

I 35, "which the angels cast out of their hands from Heaven upon an impious generation".

I 35, "What was the rock whence ye were hewn, and the hole of the pit whence ye were digged!" Isa. xl.1

I 43, "Thou shalt not abhor the Edomite for he is thy brother." Deut. xxiii.7

I 44, "Down with it, down with it to the ground."

I 44, "the controversy of Zion". Isa. xxxiv.8

I 44, 'Against Esau's land the Lord hath indignation for ever; his sword bathed in heaven shall smite down upon the people of his curse, even upon Idumea, and the land shall be soaked with blood. The day of the Lord's vengeance, his recompense for the controversy of Zion: he shall stretch upon Edom the line of confusion and the plummet of empitiness; thorns, thistles, and nettles shall spring, and ghastly beasts, dragons, owls and a satyr, and the night raven shall dwell there. I am against thee. I will make Mount Seir most desolate; because thou hast a perpetual hatred and hast shed the blood of Israel, in the time of calamity. I will fill thy mountains with the slain and make thee a perpetual desolation, because thou saidest their two countries shall be mine. Because thou didst rejoice over the inheritance of Israel that it was desolate: because Edom did pursue his brother with the sword and cast off all pity and kept his wrath for ever.' Ezek. xxv.3--11; and Isa. xxxiv. 2, 5, 7--8, 11, 13, 14

I 44, "I loved Jacob and hated Esau. Whereas Edom saith we will return to build the desolate places, the Lord saith they shall build, but I will throw down." Mal. i.2--4

I 44, "If thieves come to thee by night would they not have stolen (but) till they had enough? If the grape-gatherers come to thee would they not leave some gleaning of grapes?" Jer. xlix.9

I 44, "When the whole world rejoiceth, yet will I make thee desolate." Ezek. xxxv.14

I 46-7, "the land now keepeth her sabbaths". Lev. xxvi.34

I 54, "the city of columns, the terrestrial paradise".

I 95, "desolate places". Mal. i.4

I 117, "write with an iron pen for ever". Job. xix.24

I 102, "I am black but comely, ye daughters of Jerusalem, as the booths of the Beduw, as the tent-cloths of Solomon." Cant. i.5

I 132, "death in the pot". II Kings iv. 40

I 151, "Honour thy father and thy mother". Exod. xx.12; Deut. v.16; Matt. xv.4; xix.19; Mark vii.10 Ephes. vi.2

I 168, "Against whom makest thou a wide mouth, and drawest out the tongue?" Isa. LVii.4

I 168, "he shall renew his youth as an eagle." Ps. ciii.5

I 169, "Kings and counsellors of the earth built them desolate places". Job. iii.14

I 169, "habitations of the dead".

I 170, "Babel shall be brought down to hell, to the sides of the pit." Isa. xiv. 15

I 173, "Praise the Lord from the earth, all beasts, creeping things, and feathered fowl". Ps. cxlviii.10

I 225, "Black as the tents of Kedar". Cant. i.5

I 266, "Pour out their blood by the sword, let their children consume with famine, their women be childless and their wives widows: they shall cry out from the houses as the ghrazzu is suddenly upon them. Forgive not, Lord, their trespass, give to them trouble of spirit, destroy them from under the heaven, and let Thy very curse abide upon them." Jer. xix. 21-23

I 269, "By the life of Pharaoh". Gen. xlii.15

I 269, "as the Lord liveth". Judg. viii.19

I 269, "as I live, saith the Lord". Num. xiv.28

I 288, "as vinegar to the teeth and smoke to the eyes". Prov. x.26

I 289, "The floods and the trees of the field clap their hands". Ps. xcviii.8; and Isa. lv.12

I 316, "I am the Lord thy God". Ex. xx.2; Deut. v.6; Isa xliii; etc.

I 328, "El brought them out of Egypt; He hath as it were the strength of a reem". Num. xxiii.22

I 328, "Joseph's horns are the two horns of reems". Deut. xxxiii.17

I 328, "Will the reem be willing to serve thee--canst thou bind the reem in thy furrow?" Job xxxix.9-10

I 335, "I am tossed up and down as the locust". Pa. cix.23

I 366, "blow up the horns in the new moon". Ps. lxxxi.3

I 416, "Ireland is dim, where the sun goeth on settle."

I 431, "it is a land which eatesth up the inhabitants thereof". Num. xiii.32

I 441, "long without bread".

I 498, "the locusts which proceeded from the pit bottomless had hairs as the hair-locks of women, and their teeth were as the teeth of lions". Rev. ix. 7-9

I 509, "I would not have set them among the dogs of my flock." Job xxx.1

I 619, "it were but waste to bury him preciously". Chaucer, "Wife of Bath's Tale", l. 500

II 131, "When any man hath been in poor estate and climbeth up and wexeth fortunate". Chaucer, "Nun's Priest's Tale", l. 3965

II 131. "the joy that lasteth evermo". Chaucer, "Man of Law's Tale", l. 1076

II 176, "The nomads living in tents of hair-cloth are troublesome borderers". C. Plinius Secundus, Historia Naturalis, lib. vi. cap. 28 ("Nomadus inde infestatoresque Chaldaeorum, Scenitae (ut diximus) claudent et ipsi vagi, sed a tabernaculis cognominati, quae cilicus metantur, ubi libuit.")

II 176, "It is a sandy waste, with only few palms and pits of water: the thorn [acacia] and the tamarisk grow there; the wandering Arabs lodge in tents, and are camel graziers." Strabo, The Geography of Strabo, bk. xvi, ch. iv, #2

II 199, "a servant earnestly desireth the shadow". Job vii.2

II 199, "our days on the earth are a shadow". Job viii.9

II 395, "A pang is in my heart because I am disesteemed by the depraved multitude." Doughty says this is from an Oriental poet; I have been unable to find which one.

II 471, "Need hath no peer". Chaucer, "Reeve's Tale", l.4026

II 527, "that smiled to see the rich attendance on our poverty".

APPENDIX II

GLOSSARY

This glossary has been compiled for the purpose of studying the extent of Doughty's indebtedness to earlier writers. It incorporates the word lists of Walt Taylor's "Doughty's English" (Society for Pure English, Tract 51, 1939). Mr. Taylor, as will be seen, has done the greater part of the work of the glossary, but there are a certain number of words which were missed in his study and which deserve notice. Occasionally I have taken exception to his judgment: for example, he has listed certain words as dialectal, but checking with the Oxford English Dictionary shows that they were current in Middle English, in books which Doughty is known to have read, and I am inclined to think that it would be better to relate them to their literary source. A checking with Joseph Wright's English Dialect Dictionary reveals that only one of these words, wash-bough, belongs to Suffolk dialect alone, the dialect with which Doughty could be expected to be most familiar. That the words listed by Mr. Taylor as dialectal were in Doughty's reading and that they are not limited in dialectal use to the areas of England in which Doughty was most at home seem reasonably firm ground for a belief that Doughty's inspiration came from literature rather than from life.

The glossary contains words which are obsolete, archaic, dialectal, newly coined, or forced into new meaning. Because there are so many hyphenated words I have dealt with them separately; they fall into three classes: combinations whose meaning is readily apparent, quite ordinary compounds indeed, which do not happen to appear in the Oxford English Dictionary; compounds which are wholly, or in part, obsolete, archaic, or extended in meaning (Anglo-Arabic compounds are included in this group); and lastly a number of compounds of the verb and the preposition introducing the succeeding phrase. The hyphenated words are presented in these three categories.

The entries include brief context and page reference (except for some of Mr. Taylor's words), part of speech, meaning, and notation of archaism, obsolescence, or innovation. When there has been any significant resemblance of Doughty's usage to that of another writer, that similarity has been noted. Some archaic words occurring frequently in Arabia Deserta and in general use both in the periods in which Doughty steeped himself and, among archaistic writers, in the nineteenth century have been omitted from this glossary since there is little that they can show about Doughty. (Such words are beat (p.p.), betwixt, blithe, contemn, distrain, durst, ere, ever, fare (v.i.), fray (n.), hap, haply, hither, howbeit, lore, methinks, methought, naught, needs, oft, oftentimes, parley (v.i.), perchance, pleasance, plight (n. and v.t.), prentices, privily, proffer (n. and v.t.), quench,

quoth, rumour, shew, sire, spake, suffer, thence, thereat, thereupon, therewith, thither, whatso, whatsoever, wherefrom, wherein, whereof, whereon, wheresoever, whereto, whereunto, whereupon, wherewith, whither, whithersoever, whitherward, whose, wist, withal, wonted, and wot.)

The following abbreviations have been used:

B Bible (King James version unless otherwise noted)

C Chaucer

EDD English Dialect Dictionary

OED Oxford English Dictionary

S Spenser

T Walt Taylor's "Doughty's English" (The following this indicates the page of the tract on which the word is discussed.)

X Not in Oxford English Dictionary

Aarab (n.) 'the Arabs'. T 24. Arabic collective pl.
abide (-- we till midnight) II 155 (v.i.) 'to wait'. OED 1:obs. (all20-1634). S, Mer. of Venice III.4.32. C, D. WB. 979
abject (the --s gathered together against me) I 284 (n.) 'outcast'. OED B (1534-1867). B, Psal. 35.15. R. III, I.i.106: J.C. IV.i.37
Abrahamid (the -- family of Ishmael) II 37 (adj.) 'related to Abraham' T 13
abounding (family not -- in the world) I 193 (adj.) from v. meaning 'to be rich'. OED v1 2:obs. (1382-1765). Doughty's use of prepositional phrase has no parallel in OED. Cf. B., Phil4. IV.18, 'But I have all and abound'.
accord (I studied to -- them; their elders seek to -- them) I 395,480 (v.t.) 'to bring (persons) into agreement'. OED 1: obs. (1123-1702). SP, F.Q. IV.v.25.3
acrid (an -- understanding) I 599 (adj.) The sense of OED 2, 'bitterly irritating to the feelings', is not pertinent; Doughty is using this directly from the Lat. acer to mean 'keen', 'sharp'.
Adamy (n.) 'child of man' T 22: used as quasi-English pl.Adamies
admire (but chiefly they --d; they...--d whilst) I 445 (v.i.) 'to wonder', 'to marvel'. OED la:obs. (c1590-1697). B, Cor. I. ix.5
adread (sore--are they; how my Lord was -- of me; villain was -- of the Nasrâny) I 208, II 241,494 (adj.) 'frightened'. OED: obs. or arch. (c1200-1870). C, A. Prol. 605; 'sore adrad'; TC. 2.115; LGW.G.300; RR. 1228; 'the Lady sore adrad' - SP, F.Q. V.i.22.7
adventure (in adventure) 'in the hands of fortune'.T.26.M.E.
adventure (ride at --) II 496 (n.) 'recklessly'. OED 3b: obs (c1420-1777)
advisement (it is upon good --) I 468 (n.) 'consideration'. B, I Chron. xii.19,. C, B. ML.86; TC. 2.343. SP, Hub. 176
affectioned (Mahûby is thus affectioned to his foster Harra) I 406 (adj.) 'well affected', 'kindly disposed'. OED 5: obs. (1539-1640). B, Rom. xii.10, 'be kindly affectioned, one to another.'
affectuous (an easy -- nature) II 453 (adj.) 'affectionate, well-disposed'. T 30.
affectuously (lad saluted me--) II 450 (adv.) 'with a favourable or loving feeling'. OED 2:obs.(1447-1549).Painter, Palace of Pleasure, I 116 (36th novel): '...forsoke her companion and ran affectuouslye to imbrace him'.
afflictedly (the stranger, passing poor and -- in their country) I 416 (adv.) 'in an afflicted manner'. X
affray (hounds ... with furious --) I 426 (n.) 'a noisy or tumultuous outburst'. OED 3: obs. (1330-1810)
against (--his mare should be shod) I 310 (conj.) 'before' OED Bb: arch. or dial. (c1300-1848). B, Exod. vii.15, 'against he come'. SP, F.Q. II.ix.274, 'Against the viaundes should be ministred'.
aghast (so -- are they all of the displeasure) II 202 (adj.) 'terrified'. OED: obs. (1587, Holinshed's Chronicles, the only illustration with the construction of) SP, F.Q. III. xii.29.9

albe (-- they less fairly shaped) II 391 (conj.) 'although'. T 26

algebrist (the -- composed his rising mirth) I 211 (n.) 'surgeon' T 28: 'From the first meaning of algebra (1541-1565), "the surgical treatment of fractures", the meaning of Arab. al-jebr'. T. does not point out that earlier in the paragraph in which this word occurs is the clause, 'I came then to the military surgeon, whom they call el-jabbar, or the bone-setter', which in itself is sufficient explanation of his choice of the term algebrist.

along (-- of) (conj.) T 33 'because of'. colloquialism.

althing (n.) T 26 'everything' M.E. OED A 3: also (c1000-1570) Ascham, The Scholemaster, 62: "Good order in all thyng".

almsdeed (to communicate with them the -- of Europe) II 374 (n.) 'charity'. OED 2: obs. (c1200-1593). B, Acts ix.36.C, ML. 168; I. Pars. 385-90. S. III Hen. VI, V.v. 79

amerce (they --d the Fejiry) I 317 (v.t.) 'to fine' OED T 28: Spenserian. Also occurs, however, in B, Deut.xxii.19; S, R. and J. III.i.195 (c1375-1863)

antichrist (II 259 (n.) 'heathen'. T 11: extension

aphrodisia (the -- and the gallium) I 510 (n.) 'things pertaining to Aphrodite', 'aphrodisiacal things', or perhaps 'aphrodisiacs'. T 13. X

Aphrodisiastic (the -- modulations of the fair singing women) I 557 'of the worship of Aphrodite' or more loosely 'seductive, amorous' T 13 . X

argute (their -- and world-wise aga) I 126 (adj.) 'shrewd'. T 32. learned word. OED 3: 1577-1875.

argutiae (the ungenerous -- of the Arabic temper) I 549 (n.) 'shrewdnesses'. T 13: innovation. X

Arnaut (n.) T 23 'professional Albanian soldier employed by the Turks'. X

art metric (n.) 'arithmetic' T 26 M.E. OED: erroneously referred in M.E. to L. ars metrica, art of measure: made into ars-metrike, the common form from 14th to 16th C, which was gradually corrected.

attain (very few -- to drink) I 350 (v.i.) 'succeed in reaching'. OED III 12: obs. (1523-1662)

at the best (prep. phr.) 'in the best possible manner'. T 26 M.E.

attempered (wholesome is that high -- air) I 381 (adj.) 'temperate'. T 26: M.E.

awry (an -- world) I 139 'disturbed', OED B2: rare attrib. (one ex.: Browning, Fifine at the Fair 1, 'If so succeed hand-practice an awry Preposterous art-mistake'.

backward (whose house joined to meine from the --) II 404 (adj. used absolutely). OED c, sb. [the adj. or adv. used absolutely] has only two meanings: 1, obs., the hinder part of the body, and 2, post., the past portion (of time); there is no sb. of position, 'toward the back or rear of a place', the meaning obvious in Doughty's use of the word.

baldric (holster lay in a -- upon his breast; sword which he carries loosely in his hand with the --; upon the -- are little metal pipes) I 367, 597, II 79 (n.) 'girdle of leather' OED 1: 18th c. sp. S, Much Ado T.i. 244. SP. F.Q. I. VII. 29.8.

baldrick (gay --) I 341 (n.) OED 1: 17th-19th c. sp. In the 1921 ed. this is spelled without the k.

bale (his heart was in --) II 288 (n.) OED 3: "Almost confined to poetry from OE downwards....Marked obsolete in dictionaries soon after 1600, and rare thence to the present century, when its undefined vague sense of evil has made it a favourite word with poets." Bale is frequent in S, F.Q., but there is no use in a prepositional phrase as here.

balk (to beriven in balks and flags: jamb of the doorway, made...of great --s of sandstone; stole a -- for their cooking and coffee fire) I 12, 291, II 421 (n.) 'tie-beam'. T 25: dialect word. But balk is to be found in C, A. Mil. 3626; LGW. 2253.

balk (had been ploughed and --ed out in seed plots) I 552 (v.t.) 'to surround with balks' T 30,34: obs. OED I: obs. (1393-a1640).

bark (on a --) I 426 (n.) 'full of the sound of barking'. No similar usage in OED sb3.

bat (n.) 'cudgel'. T 28 SP

bathier (a -- in the hammam) I 64 (n.) 'a professional attendand who washes and massages persons in a public baths in the East'. T 13. innovation X

battled (-- mountains) I 243 (adj.) 'battlemented' T 26 M.E.

be (to be so come abroad) I 364 (v.i.) OED: 'to be with intransitive verb, forming perfect tense, in which use it is now largely displaced by have after the pattern of transitive verbs: be being retained only with come, go, rise, set, fall, arrive, depart, and the like, when we express the condition or state now attained, other than the action of reaching it, as 'the sun is set', 'our guests are arrived', 'Babylon is fallen', 'the children are all grown up'.' Doughty's use then is obs. or arch.

beck (--ing the miles along) I 60 (v.t.) 'to make obeisance'. T 11,25. dial. and extension. OED 3 (v.I.): 1535-1877; chiefly in Sc. writers.

bedrid (-- folk; I found Muharram --; I remained almost --) I 302, II 171, 397 (adj.) 'bedridden'. OED I (c1000-1837): usual prose form is now bedridden. C, D.Sum. 1769; E. Mch. 1292.S, LLLost I.i.139; W. Tale IV.iv.412; Ham. I.ii.29

Beduinism (a -- that is received with laughter) I 264 (n) 'a form of speech used by Beduins'. T 22. X

Beduish (Our tongue here is rude, we speak--) I 144 (n.) 'the language of the Beduins'. T 22. X

Beduw (the -- then left their booty) I 177 (n.) 'Beduins'. T 22. X Arabic collective pl.

Beduwy (that strange running -- of the Bible) I 76 (n.) 'Beduin'. T 22. X quasi-Eng. pl.: Beduwies (passim)

bedward (drinking of cold water to --) I 547 (adv.) 'towards bed-time' OED 2: obs. (c1430-1669). S, Coriol. I.6.32. Decameron V.4 anon. tr. of 1620), 'Old provident Lizio lockes the doore to bed-ward'.

begat (his own father which -- him) I 138 (v.t.) 'begot'. OED 2 arch. pret. B, Prov. xxiii.22, 'hearken to thy father that begat thee;' Jer. xvi.3, etc.

behanged (trees -- with old beads) I 449 (adj.) 'hung'. T 30: obs. OED: c1200-1601.

beleds (n.) 'dwelling-places': in some parts of Arabia 'palm-groves'. T 22: quasi-Eng. pl. X

benighted (--- it seems many hours till the day-spring) I 19 (adj.) 'overtaken by the night' OED 1: obs. (1575-1815)

bereave (bereft her dear life) I 70 (v.t.) 'to rob' T 28: SP. OED 1c with double object (to bereave anyone a possession) arch. (c1200-1806). C, WB. 461, 'with a staf birafte his wyf hire lyf'; Kn. T. 503, 'His sleep, his mete, his drynk is hym byraft', Elyot, The Governour I.xii, 'Enuy had bireft hym his lyfe'.

berg (inhospitable sandstone bergs; vulcanic --s; sandstone --s; rusty black -- of hard stone) I 323,402,431,551, 615, passim (n.) 'mountain, hill'. T 30: obs. OED: obs. form of barrow sb 1 (885-1662).

bernetta II 374 (the--(Frankish hat))(n.) 'hat worn by Europeans'. X Cf. I 165, 'taking his berneta in his hand'. Doughty's frequent practice in dealing with Arabic words is to italicize them the first time he uses them and then to treat them as naturalized English words.

beset (cragged lime-rock -- with juniper) I 39 T 11: 'an intensive form of set, "planted"' Beset in the same sense is to be found in Painter's Palance of Pleasure III, 28 (73rd novel): 'And who (O good God) shal be more blisful amongs the Elysian fields, wandrying amids the spirites and ghostes of departed soules, than I, if there we two may jette and stalke amonge the shadowed friths and forests huge, besette with myrtle trees, odoriferous and sweete?' This seems to invalidate Mr. Taylor's claim for the word as an extension of meaning.

bestow (if a poor man ... -- some small things in his saddle-bag) II 369 (v.t) 'to stow away'. OED 2: arch. (1393-1853). B, Luke xii.18

betided (some great evil was betided to the young men) II 180 (v.i.) 'happen, befall'. Only occasionally with to, unto. C, D. Sum. 2191, 'this day bityd is to myn ordre and me. SP, S.C. N. 174, 'As if some evill were to her betight'.

bever (who should now bring her the mare delicious -- of camel-milk; with the bitter lye the nomads will make their next --; he fetched a bowl of foul clay-water. When I only sipped this unwholesome --; Ghroceyb milked our thelul and brought me this warm bever; she reached us over the curtain a bowl of old rotten leban, of which they make sour mereesy. We sipped their sorry night bever; I chose to drink her, enforcing myself to swallow the noisome bever) I 246,261, II 70, 272,287,470 (n.) 'drink, liquor for drinking'. OED 1: obs. (1451) Doughty uses this word in the first sense only, not in sense 2, 'a potation, drinking; a time for drinking' (obs., 1499-1626) nor in sense 3, 'a small repast between meals' (chiefly dial., 1500-1884). (Nor does EDD 3, 'any drink', quite approximate Doughty's use (cf. Mayhew, Lond. Labour (1851) III.139.ed. 1861: 'all beer, brandy, water, or soup, are "beware"').

bewilder (European will hardly adventure... to -- his feet; A horrible distress it were, to be --ed in these hideous lavas) I 405,413 (v.t.) 'to lose in pathless places'. T 30: obs. OED 1: arch.(1685-1856)

bibber (they are great tobacco '--s) I 235 (n.) 'drinker'. T. 24: extension

bibble-babble (have a surfeit of the --) I 467 (n.) 'idle or empty talk'. OED: very common in the 16th c. S, T. Night, IV.ii.105, 'Leave thy vain bibble-babble'.

bibble-babble (they all love to --; let them -- that will) I 256, II 347 (v.i.) 'to talk idly'. OED: very common in the 16th c.

bibble-babbling (sixty thousand bibble-babblings) they sat out long hours --) (adj. and n.) 'talking idly' X. formed from preceding v.i.

bilge (long --s of basalt) II 232 (n.) No meaning of bilge covers this. Probably Doughty uses it for bulge (OED 3), taking bilge as a corruption (probably 16th c.) of bulge. It may, of course, be a printer's error. It is also barely possible that he is using bilge OED 1, 'the bottom of a ship's hull' metaphorically to mean furrows of rock such as those a ship's keel might cut in the water.

billah (n.) T 22: quasi-Eng. pl., billahs, 'oaths, "by God!"'

bind (--...a knot) I 268 (v.t.) 'to tie'. OED II 3: obs. (1591)

bird (she was Tollog's (new) bright bird in bridal bower) II 294 (n.) 'a maiden, a girl'. OED I d: obs. (a1300-1816). (In this sense bird was confused with burde, BURD, (now obs. except in ballad poetry), originally a distinct word, perhaps also with bryd(e), BRIDE.) S, Cymb.IV.ii.197, 'The bird is dead That we have made so much on.'

birder (for bait the little --s had made) I 433 (n.) 'fowler'. T 30. obs. OED 1: obs. (1481-90-1622)

bitter (with a bitter stroke have clapped out my brains; the lintel fell upon his neck, and he perished by this sudden -- death) I 397, II 186 (adj.) 'painful'. OED A 5: obs. (a1000-1635). SP, F. Q., V.v.6.2, 'With bitter strokes it both began and ended'.

bogle (an afrit (--)) I 47 (n.)'bogy'. T 21,25: dial. OED 1: (c1505-1864): in the present century its use by Burns, Scott, Hogg, and others, has introduced it into English literature.

boothless (--, they led their lives under the skies of God) I 222 (adj.) 'without a tent'. X. booth- in sense 1b OED (1535-1838)

bord (from the middle Red Sea --) II 264 (n.) 'board'. OED: obs. sp. 11th-17th c. Cf. 'the seabord desert' (II 539) and 'their Mediterranean seabord town' (I 234).

bottom (holding in their weak hands --s of their spun wool) I 312 (n.) 'skein or ball of thread'. OED 15: obs. (c1440-1754) Ralegh, Hist. World. II 367, 'a bottome of thread). S, T. of Shrew, IV.iii.138, 'Beat me to death with a bottom of brown thread'. EDD 8: W Yks., n Lind., Midl., Nhp., War., se. Wor., Shr., Sus., n. Wil.

Bosforus (drowned in the --) II 373 (n.) OED: gen. sp. Bosphorus; variant, Bosporus. X.

bought (n.) 'coil' T 28: SP. OED 2: obs. (c1460-1648). B, I Sam. XXV.29 Marg., "In the midst of the bought of a sling."

bounce (--ed my door up) I 93 (v.t.) No parallel in OED. Perhaps Doughty added the adverb (because the door may have been simply a leather hanging) to OED I 2: obs. (a1225-1801), 'to beat, thump, trounce, knock'. Cf. SP, F.Q. V.ii.21.6, 'Yet still he bet and bounst uppon the dore'.

bounden (thou art --) II 221(adj.) 'under obligation' T 25: dial. OED 3: arch. (a1300-1872)

bourn (I thought there to put the -- of my voyage in Arabia) I 453 (n.) 'end'. T 30: arch. S, Ant. and Cleo. I.i.16, 'I'll set a bourn how far to be beloved'. OED 2: (1606-1858)

brabbling (the -- voice; his -- voice) I 371,372 (adj.) 'quarrelsome". OED b:arch. (1549-1633) Brabble (n.) S, T. Night V.i.68, T. Andron. II.i.62

brake (meteor...drooped and --) I 212 (v.i.) broke. OED: 14th-18th c.; late M. E. brake became regular form s. and pl., retained in Bible of 1611 and still familiar as arch. SP. F.Q. II.iii.25.8, etc. Bunyan, Pilgrim's Progress, "...he brake out with a lamentable cry"(p.9); "...at length he brake his mind to his Wife and children."

brave (the sugar-thief --d about the Nasrany) II 438 (v.i.) 'to vaunt' OED 7: obs. (1549-1817). SP, Ruins of Rome XIV.10, 'Did brave about the corpes of Hector colde'

braving (a -- sour look) I 460 (adj.) 'defiant'. OED 1: obs. (1579-1748) S, All's Well I.ii.3, R.II, II.iii.112, II.iii.143

brawns (the -- of a butcher) I 164 (n.) 'muscles' T 26: M.E. OED 1: c1325-1865. C.A. Kn. T. 1280.

break (they -- and sow as much soil) II 166 (v.t.) 'to plough' T 30: obs. OED 5a not obs. (1499-1847)

breast (cattle...were "breasting" up; my naga was now 'breasted up' with his cattle; camels...breasting up from the mawreyid) I 492, 500, II 475 (v.i.) 'To line up, breasts parallel". No parallel meaning in OED.

brethren (commonwealths of--; Khalil and Zeyd, who were--: I and thou are --; all sat together as --; deal with all men as --) I 320 345,351,399,404, passim (n.) 'brothers'. T overlooks this in speaking of Doughty's slight use of arch. plurals. OED: 'The standard Eng. pl., down to 1600, was breth(e)ren, Brothers, after its early appearance in Layamon, is not quoted again till the end of the 16th c., when it is used by Shakespeare indiscriminately with brethren. In the 17th c. brothers became the ordinary form in the literal sense; brethren being retained in reference to spiritual, ecclesiastical, or professional relationship.' Doughty uses both pl. forms, indiscriminately, as 16th c. writers.

brittle (the guest will endure in silence; but at half-afternoon despising their -- ceremonial which is contrary to reason and humanity I went to ask a draught) I 409 (adj.) No meaning of OED covers this. It seems to mean either 'artificial' or 'unfeeling', or a combination of both.

brittle (carcase is flayed and --d; --d carcase; beast is slaughtered and --d) I 341,383,451,499, II 59 (v.t.) 'to cut to pieces; to cut up (a deer)'. OED v^1: obs. (c1275-1865)

broach (the selvedges are --ed together with wooden skewers) I 225 (v.t.) 'to pierce, to stab'. OED v^1 1: obs. (1377-1631). S, III Hen. VI, II.ii.159, 'Broach'd with the steely point of Clifford's lance'

broach (locusts, --ed upon a twig) I 336 (v.t.) 'to transfix (meat) with a spit'. OED v^1 3a: obs. (c1420-1704). S, T. Andron. IV.ii.85, 'I'll broach the tadpole on my rapier's point'

broidered (-- coat; kirtle of blue -- with red worsted) II 173,283 (adj.) 'embroidered'. OED: arch. (1450-1848). B, Exod. XXVIII.iv, Ezek. XVI.x, etc.

brother (brothers of the gallion) I 248 (n.) 'close associate'. T 24: extension. 'Doughty here means "brother of his tobacco-pipe", not "brother of other pipe-smokers"'.

"brothership" (pay the "brothership" to all Beduins) I 39 (n.) 'brotherly fellowship, brotherliness'. OED a, 'brotherliness', only in O. Northumb. (950-1706) and in recent occasional use as 'fraternity' (b). Doughty's expression is elliptical. OED has no similar phrase.

brunt (the running -- of a palm beam) I 285 (n.) T 28: 'assault'. [OED 2: obs. (1430-1821)]. It seems equally possible as OEDsb[1] 1: obs. (1325-1485) 'a sharp blow'. But if Mr. Taylor's choice is right, then SP may be taken as a model: F.Q. II. viii.37.8, 'The third brunt of this my fatall brond'.

budget (Eyad drew out a leathern --, in which was some victual) II 260 (n.) 'bag, wallet'. T 30: obs. Purchas, Pilgrimes IX,415, 'and [water] now is upon Camels backs in Leatherne Budgets brought thither'.

builded (temple -- by Solomon) II 386 (p.p.) 'built'. OED: 15th and 16th c. form, now poetic or arch. B, Cant.IV.iv, 'thy neck like tower of David builded for armoury'. SP, F.Q.I. viii.2.2; I.x.55.4.

builder (the night's rest,...when...the -- brain solaces with many a pageant the most miserable of mankind) I 543-4 (adj.) 'which builds'. T 13: innovation

burdenous (the more -- ...of their tasks; the Dowla...is more --) I 458, II 79 (adj.) 'onerous'. OED 1 b: obs. (1534-1671). SP, S.C. May 132, Sept. 16. S, R. II, II.1.260

burdon (the saint struck his -- in the sand) I 141 (n.) 'pilgrim's staff'. T 30: obs. OED 1: obs. (a1300-1849); 13th-16th c. form. Langland, Piers Plowman A.VI. 8, 'He bar a bordon'.

buss (a hearty --) II 178 (n.) 'kiss'. T 25: dial.; 26: SP; 33: suggested by Arabic b(a)ûs. OED sb[2]: now arch. and dial. (1570-1882)

busy thought (n. phr.) 'anxiety' T 26: M.E. OED 6: obs. (c1380-1483)

button (a red -- remained; which ...became an ulcer) II 452 (n.) 'pimple'. T 30: obs. (Fr. bouton). OED 11: (?a1600)

Calif (with the sign manual of the --) II 251 (n.) 'title of ruler in Mohammedan country'. OED: 17th c. sp.

calif (the Sultan, who is Khàlif (--) II 162. cf. supra.

Caligraph (Bessam called for his -- Ibn Aŷith) II 397 (n.) 'one who writes beautifully; spec. a professional transcriber of manuscripts'. OED: non-etymological sp. for calligraph sb[1] (1853-1875)

cankered (-- grounds -- bowels) I 326, II 379 (adj.) 'infected, polluted'. T 28: SP. OED 5 (c1440-1857); frequent in 16th c.

carder (we saw --s at el-Ally) I 536 (n.) 'card-player' T 30: obs. OED 2 (c1530-1712)

carding (this -- is spread to the Hejaz villages) I 151 (n.) 'cardplaying'. T 30: obs. OED vbl. sb[2]: not obs. (1495-1885)

career (ride a --) I 30 (n.) 'short gallop at full speed'. OED 2: obs. (1571-1764). SP, Ro. xvi.8, 'to stop his wearie cariere suddenly'. S, Hen. V., III.3.23, 'What rein can hold licentious wickedness when down the hill he holds his fierce career'

careful (adj.) 'sorrowful'. T 26: M.E. OED 1: obs. (a1000-1599)

carefulness (the pining daily -- of their livelihood) I 259 (n.) 'anxiety'. T 30: obs. OED a: arch. (a1000-1865)

careless (adj.) 'careful' T 28: SP. OED: obs. since c 1650

carl (an uncouth --; a wild looking --; a sturdy --) I 482, II 62,132 (n.) 'churl', T 25,26: dial., SP. OED sb[1] 3: Sc., 'fellow. Without any specific reference to rank or manners, but usually including the notion of sturdiness or strength, and sometimes of roughness'. C, A. Prol. 545; A. Mil. 3469; C. Pard. 717; D. Fri. 1568. SP, F.Q. I.ix.54.2, etc. S., Cymb. V.ii.4

carrion ([dogs] are carrion lean as a wasting corpse) I 337 (adj.) 'as dead flesh'. OED c[carrion-lean]: obs. (1542-1620)

carry (v.t.) 'to conduct' T 25: dial. OED: arch. and dial. Douglas, Aeneis XIII.i.57. B, II Kings ix.2

cast (v.t.) 'to throw' T 40: raises style above the normal

caudle (the -- drink) I 247 (adj.) 'warm, comforting drink'. T 11: extension, used attributively to apply to coffee also (the pithless -- drink) II 167, unnoticed by T.

causey (we came down upon a -- with a little bridge) I 26 (n.) 'causeway'. T 30: arch. OED 2a: 'more fully called causeyway, now causeway; causey being now less used' (c1330-1877)

cautelous (they have the harsh Occidental man's cautelous mind and only little hospitable) I 374 (adj.) T 30: obs.; "From the context it is not clear whether Doughty means 'deceitful, crafty' or 'cautious, wary', perhaps both?" OED: 138.-1840

cautelously (to enquire --) I 585 (adv.) 'warily' T 30: obs. OED 2: obs. (1610-1692)

certes (nay -- they would account) I 536 'certainly' T 26: M.E. OED: a1250-1870.

chapiter (two --s of ancient marble pillars; rude --s of pillars; the --s of a singularly severe design; certain huge --s; rude shark's-tooth --) I 32,35,106,531,588 (n.) 'capital' OED 3: arch. (c1425-1878); still an occasional equivalent of capital. B, Exod.xxxvi.38, xxxviii.37; I Kings vii.16; II Kings xxv.17;etc.

chargeable (his mare is therefore not a little chargeable to a sheykh in the desert) I 261 (adj.) 'expensive'. T 30: obs. OED: 'formerly the most frequent meaning'; 1480-1796.

charnel (I had leisure to visit the -- within) I 191 (n.) 'a charnel house, vault for dead bodies'. OED sb[1] 1b: obs. (1377-1868)

chaw (they lie ruckling and --ing their huge cuds; to -- the leaves; sheep and goats ...lay --ing their cuds; -- their cud; --ing the cud; camel troop lay --ing the cud) I 220, 380,428, II 266,278,286 (v.t.) 'to chew'. T 28: SP. OED: (1530-1878) now vulgar; very common 16th and 17th c. Hakluyt, Voy. (1810) III, 456.

cheap (there is great --) I 273 (n.) 'buying and selling' T 30: obs. OED 1: a1200-a1310

cheapening (is -- and delivery of grain) I 3 (n.) 'bargaining' from cheapen, OED 1b: arch. or dial. (1620-1883). Bunyan, Pilgrim's Progress, 'Yea, because he was such a person of Honour, Beelzebub had him from Street to Street, and shewed him all the Kingdoms of the World in a little time, that he might (if possible) allure that Blessed One, to cheapen and buy some of his Vanities."

cheer (some, to make the strangers --) I 41 (n.) 'entertainment'. OED sb 5: obs. (a1300-1666). C, A. Rv. 4132, 'Get us som mete and drynke, and make us cheere'

chevying (were these hot riders some cruel messengers...--; sheykh whom I had ...seen -- in the wilderness) ' 584, II 68 (pres. part.) 'to race'. T 28 notes the irony implicit in Doughty's use of this word at II 144 (Is this he laughed, the -- of the fox?), where it is used as a synonym for hunting, and at I 319(all their -- in the desert), where is means 'racing, chasing, hunting on horse (or camel) back'. OED 1: 1830-1883

chide (Hassan...meeting with some of his late adversaries, began to -- anew with them) I 143 (v.i.) 'to complain aloud against'. OED 2b: obs. (a1000-1869). B, Exod. xvii.2, 'the people did chide why chide you with me?; Judg. viii.1, 'the men of Ephraim did chide with Gideon', Gavin Douglas, Aeneis VIII Prol. 126, 'Churle, ga chat the and chyd with ane vther'

chideress (a negro freewoman, a --) I 375 (n.) 'a female chider' T 26: M.E. OED: obs. (c1400- Romaunt of the Rose)

chine (great sandstone mountain--) I 304 (n.) 'ridge, crest, arete'. OED 4 (1855--) A recent word used by Doughty. Cf. Richard Burton, Two Trips to Gorilla Land (1876), II 257, 'We then struck the roughest of descents, down broken outcrops and chines of granite.'

chop (This Nasrany! he yelled...will -- words with me) II 161 (v.t.) 'to exchange or bandy words'. OED v^2 8b: obs. (1682-1746). [8a, to chop logic; b, rarely with other object.]

chough (some ruder --s wipe the cloyed fingers in their long elf locks) I 131 (n.) for chuff, 'rustic, churl, boor'. T 30: obs. OED: 17th c. sp., by confusion with, or play on, the name of the bird (c1440-1721)

churlish (supper, a -- wheaten mess) II 315 (adj.) 'rustic, common'. OED Ia:obs. or arch. (a1000-1867)
Circass (-- women) I 603 (adj.) 'Circassian'. X
citizen (the serving men, many of them of citizen callings) I 62(adj.) 'pertaining to city life'. OED has no instance of the word with this meaning; as adj., nonce-word, 'city-bred', S, Cymb. IV.ii.8, 'But not so citizen a wanton as to seem to die'
civil men (men of the -- North) I 605 (n.) 'having proper social order, civilized'. T 8; use of word in etymological sense. OED 7: obs. (1591-1685) S, T.G. of Ver. V.iv. 156; Ant.and Cleo. V.i.16
clapt (he -- a hand to his little sword) II 250 (v.t.) 'clapped'. OED: 16th c. form. SP, S.C. May 280; F.Q. I.xi.31.9; III. xii.23.7 (but -ed , XII.xii.3.2.)
clerkish (only their -- men can tell what) I 68 (adj.) 'learned'. T 26: M.E.
clerkship (to be a ready man in this kind of lore, is -- with the Beduw) I 220 (n.) 'book-learning'. OED 3: arch. (1648-1841)
client (he had --s who trafficked for him) II 289 (n.) 'agent'. T 30: obs. OED has no similar meaning; this is an example of Doughty's recognition of root meaning: L. cliens, a retainer, follower. Cf. OED 1, Roman antiquity, 'A plebeian under the patronage of a patrician, in this relation called a patron (patronus) who was bound in return for certain services, to protect his client's life and interests'.
climbing (from Jonathan's mouth in his covenant with the -- friend David; Saûd, the younger, who was of a climbing spirit) I 267, II 424 (adj.) 'ambitious'. T 26: M.E. from OED 7, 'to aspire upward in the intellectual, moral, or social scale'
clout (full of rotten --s; wrapt in a rusty --; wrapped in --s; with a damp --; a -- to cover the human shape; a blue calico --) I 108,244,315,531, II 54,65 (n.)'a cloth'. OED sb^1 II 4: arch. and dial. (a1225-1887). C,passim
clouted (carry his gun to the next sany to have it -- again) I 456 (v.t.) 'mended with a patch'. OED:1: arch. or dial. (c1350-1840) S, II Hen. VI, IV.ii. 195; Cymb. IV.ii.214
coal (n.) 'charcoal' T 26: M.E. OED 4: obs. (c1205-1860)
coal (sign...is often stained in red ochre or coaled with charcoal) I143 'to write or delineate with charcoal'. T 30: obs. OED 2: obs. (1605- W. Camden, Remaines of a Greater Worke Concerning Britaine, 17, 337)
coast (n.) 'region' T 28: SP. OED 6: obs. (a1300-1667). Milton, Paradise Lost II 464.
cockerel (the -- disdainfully breaking our talk) II 2 (n.) 'a pugnacious youth'. T 30: obs. OED 2: arch. (1571-1878)
cockle (Nasr's Wahâby malice would sow cockle in the clean corn of our friendship) II 352 (n.) 'seed of a plant growing in cornfields' Cf. C, B. Sh. 1183, 'Or sprengen cokkle in our clene corn'. Also 1582 N. T. (Rheims), Matt. xiii.25, When men were a sleepe, his enemy came and ouersowed cockle amonge the wheate [all other 16th c. and later versions have tares]

cockney (n.) 'milksop'. T 26: M.E. OED 2: obs. (1386-1783). Elyot, Gov. I. xviii

comb (a woman's hair is not cut, they bury her comb with her) I 451 (n.) 'the hair of the head'. T 11: extension

comely (clean and -- clad) II 294 (adv.) 'nicely'. OED: obs. (a1000-1651). SP, F.Q. V.vii.45, 'with long lockes comely kemd'

comfortative (--s of the brain and vital spirits [coffee and tobacco]) I 247 (n.) 'strengthening, reviving agents (medicine, food, etc.) OED 1: obs. (1398-1683)

company (they -- two and three together) I 59 (v.i.) 'to travel in company'. T 30: obs. OED 1: arch.(c1340-1814)

commandment (n.) 'command'. T 28: SP; 40: raises the style above the normal. OED 4: obs. (1340-1675)

confuse (adj.) 'confused'. T 26: M.E. OED: obs. (1362-1600)

conscience (I could not find that these gospellers had any -- of the sanctity of Christ's lore) I 24 (n.) 'knowledge'. T 8: used in etymological sense. OED 1 c: obs. (1563-87)

contain (this only, of all the desert legends, is --ed in a border) I 357 (v.t.) 'to surround'. T 26: M.E.OED 5 b:obs. (c1391-1603)

contentious (the two -- went away) I 140 (n.) 'disputant'. T 11; extension, to replace the obs. contentioner

contrary (will not be contraried; when contraried out of friendship) I, 409, II 18 (v.t.) 'to oppose' T 25,26; dial., SP. OED v1 a: obs. or dial (1375-1653).
EDD: gen. dial.word - C, C. T. B2964, ibid., F705

conventicle (here sat a cold fanatical -- of well-clad persons) II 321 (n.) 'meeting'. OED I 1: obs. (1382-1637-50). 1382 Wyclif, Ps.xv [i].4, 'I shal not gadere to gidere the conventiculis'

converse (his much -- abroad) II 440 (n.) 'familiar engagement or occupation'. OED 2: obs. (a1652-1725)

corrupt (-- water) I 138 (adj.) 'defiled'. OED B 1: arch. (c1380-1767). B, Prov. xxv.26, 'as a troubled fountain and corrupt spring'

corse (his -- is laid in the shallow pit; that funeral earth is chapped and ghastly, bulging over her enwombed --s; his -- lay under sticks and straw) I 170, II 79,214 (n).'corpse'. T 26: M.E. OED 2: now chiefly poet. or arch. (a1300-1863) SP, F.Q. I.xi.48

costard (Abd el-Kâder's -- is as big as the head of our white mule and nothing in it.) I 90 (n.) 'head'. T 30: obs. OED 2: arch.(1530-1880)

could (they -- no tales) I 128 (v.t.) 'knew' T 26: M.E.

country (pithless and languishing growths of the -- Arabs) I 554 (adj.) 'native'. T 30: obs. OED 13: obs. (1387-1703)

covercle (the --s of the sepulchres...have surely been wooden) I 117 (n.) 'lid'. T 26:M.E. OED 1: obs.(c1384-1706). C, H. Fame II.284

covert (kept them in -- in their own houses) I 64 (n.) 'concealment'. OED 2 c: obs. (1375-1697)

covert (-- to enquire) I 153 (adj.) 'secretive' OED 3a: obs. (1340-1673)
covert (in -- words) II 288 (adj.) 'of hidden meaning'. OED 3b: now rare (1393-1856)
coxcomb (Ibn Rashîd, who carries his -- like an eagle; some -- Nasrâny) I 289,555 (n.) 'foolish head' OED obs. (1599-1866). Bunyan, Pilgrim's Progress, '...there is a (company) of these crag'd-headed coxcombs...'
crack (he laughed and --ed) I 5 (v.i.) 'to chat' OED 7: Scot. and north. dial. E.Mch. 1850, 'while that he sang, so chaunteth he and craketh'
credence (Purchased upon --) I 535 (n.) 'credit'. OED 3b: obs. (1500-1548
credible (some -- persons) I 43 (adj.) 'ready, willing, or inclined to believe) OED 3: obs. (c1420-1675)
crisis (crises of the year, I 225 (n.) 'turning-point'. T 13: extension
cropt (a second ball -- the horn: a second ball -- his braided locks, II 239,240 (v.t.) 'cropped'. OED: arch. form
cross (had not seen a -- of their pay) I 31 (n.) 'coin'. T 30: obs. OED 20: obs. (c1330-1797)
crosslegs (guests were sitting -- on the clay bench) I 528 (adv.) corresponding to adj. crossleggèd. T 13: innovation
cruddle (The sour Wahâby fanaticism has in these days --d the hearts of the nomads) I 56 (v.t.) 'to curdle'. T 28: SP. OED: obs. 16th and 17th c., crudle; 17th and 18th c., cruddle: 19th., dial., cruddle. Marston, Ant. and Mel.II. Wks. 1856 I. 26.
cutter (desperate --s) I 3 (n.) 'highwayman'. T 33: obs. (chosen for similarity of sound to Arabic qâṭi OED ṣb1 3: obs. (1568-1826)
dainty (the company have no dainty to dip with the homicide hand in the dish) I 444 (n.) T 28: 'fastidiousness 'SP. OED 4 (1590-1597) SP, F.Q. I ii.27.
dammed (valley is here -- by three basaltic bergs) II 536 (v.t.) T 11: ' is used of a valley sheltered from the wind'; extension of existing Eng. word. It seems more likely to be the p.p. of OED v2, 'to stop up, block, obstruct; to shut up, confine: a, things material. Cf. first exs. 1553, John Brende, Q. Curtius Rufus' Historie VII.iv.32, 'The sand in the plaines is blowen together.. whereby the accustomed wayes be dammed', and 1794, Richard Sullivan, The View of Nature, I.347 'When a ridge of mountains thus dams the cloud'.
dawning (in the --) I 574, II 244 (n.) 'dawn'. OED: now poet. or rhet. (1297-1858). C, A.Rv.4234, B, N.P. 4072, BD. 292, LGW, 2185
daylight (the iron doors stood all __s open; a labour of two-- their partitions of the --; a thousand years pass as one --) I 124,,353, 473, II 179 (n.) 'the day from sunrise to sunset'. T 13-44: innovation

day's light (after the --) I 252 (n.) 'daylight'. OED: older form of daylight (a1300-a1400). C, A. Kn. 1629, 'er it were dayes light; B. Pri. 1778, 'as soone as it was dayes lyght'

daze (should a young man lie and --) II 142 (v.i.) 'to remain torpid'. OED II 4: obs. (1325-1529)

dazing (he will be...a -- man all his days) II 107 (adj.) 'that is dazed' OED: obs. (1531)

dearling (these --s of the desert [gazelle fawns]) II 345 (n.) 'darling'. T 26: M.E. (C, dereling). OED: 13th-16th c. form.

deciduous (vain is the religious wisdom which stands by -- arguments, to fall upon better knowledge) II 517 (adj.) T 8: an instance of Doughty's strong feeling for the etymological sense of a word, here 'falling down'. OED 3: 'fleeting, transitory; perishing or disappearing after having served its purpose' is the figurative meaning of the word in this usage, it seems to me.

dedale (that world of the Nasara, full of amazing inventions) II 420. (adj.) 'varied'. OED 3: 'Of the earth, etc.; 'manifold in works'; hence varied; variously adorned'. A vague poetic use after Lucretius (I.7, 'daedala tellus'; V.234, 'natura daedala rerum'.) SP, F.Q. IV.x.45, 'Then doth the daedale earth throw forth to thee Out of her fruitfull lap abondant flowres.' 19th c. sp, dedal (no ex. dedale)

dedale (the dedale engrossed document; I admired the gypsum fretwork of their clay walls; such -- work springs as a plant under the hands of Semitic artificers.) II 251,322 (adj.) 'displaying artistic invention' T 28: SP. OED, daedal (no ex. with e)

demesurate (drawing out the voice in the nose, to a -- length; his -- pair of straddling (camel) legs) I 41, II 469 (adj.) 'excessive'. T 14; innovation

demiss (not timed, as the -- Damascene Christians; in a -- voice) I 253, 564 (adj.) 'submissive'. T 28: SP. [An Hyme of Heavenly Love, 136] OED 1: obs. or arch. (1572-1649)

demissly (Zâmil spoke --) II 339 (adv.) 'abjectly, submissively'. T 28: SP. OED: obs. (1598-1610)

dene (in the higher denes) I 380 (n.) T 30: 'dune', arch. OED sb^2 1, 'low sandhill', not arch., seems just as likely.

despite (they thought it like a--) I 394 (n.) 'spite'. T 26: SP. no ex. in OED with indefinite article

determinate (adj.) 'determinated' T 26: SP

device (walls painted in --) I 586 (n.) no parallel phrase in OED. Doughty uses this like with devices, OED 9, 'an emblematic figure or design'.

died (the untimely --) I 304 (n.) no parallel in OED. Doughty is using the p.p. as a n. in the same manner as born in the phrase the new born. The phrase, though not grammatically equivalent, was perhaps suggested to him by SP, The Vision of Petrarch i.12, 'Fell to the ground, and there untimely dide.'

dieting (sick I was then of long -- with the Beduins) I 13 (n.) OED b: 'feeding, taking of daily food', rare (1641)

digged (is -- a kind of black rock-alum; I saw an hole -- in the desert earth; pits... -- beside young palm-sets) I 296, II 217, 332 (p.p.) 'dug'. OED: 'Dig is properly a weak verb, pa.t. and pple. digged, but in 16th c. received a strong pa. pple. dug, analogous to stuck, which since 18th c. has also been used as pa.t.'

dint (second shot drove with an hideous --; the --s pierced not his "Davidian" shirt of antique chain work) I 606, II 449 (n.) 'stroke, blow'. OED 1: obs. (c1374-1638). SP, F.Q. I.iii.34.6, I.vii.29.7, etc. S, II Hen. IV, IV. 1.128; C,D. M.B.276, TC.5.505, H.F.2.26

disadventure (in the sorrow of that immense --) I 559 (n.) 'misadventure, misfortune'. OED: obs. (c1374-1638). C, TC. 2.415; 4.297;741; 5.1448,SP, F.Q. II, xii.19.4; III. iv. 53.2

discover (women should not -- their black foreheads) II 441 (v.t.) 'To remove the covering (clothing, etc.) from'. OED 1: obs. (1382-1628). C, Bo. 2. p.8. 580-5. SP, F.Q. IV.ii.44.7. B, Isa. lvii.8,etc.

disherit (these poor folk, --ed of the world) II 60 (v.t.) 'disinherit' T 30: obs. OED 1b: obs.(c1330-1795). C, Melib. P 869.

dishonest (adj.) 'unchaste, indecent'. T 8: used in etymological sense. OED 2: obs. (1440-1734)

dispend (if I had been able to -- freely) I 610 (v.i.) 'spend'. T 26: M.E. OED 1 (absolute): obs. (1340-1629)

dispraise (he --d the easy babble-talk of the Aarab) II 51 'to speak of contemptuously'. OED 2: obs. (c1374--c1500)

dizzy (my -- nâga) I 413 (adj.) 'foolish, mentally unsteady'. T 30: obs. OED 3a (1501-1879)

do off (gallants did off their gum-leathers) II 468 (v.t.) 'take off' T 26: M.E. OED 47: arch. (-1870) Doff (said had --ed this mockery) I 291, also noted by T 26 (n.); not obs.

doubt (nomads --ed not to rob the Haj) II 153 (v.t.) ' to hesitate, scruple, delay (with infinitive)'. OED 3: obs. (1483-1743)

draffe (as cast out; because of the -- cast there, it was noisome) II 6~~6~~ 337 (n.) 'refuse'. T 26: M.E. OED: 15th-17th c. sp.

drenched (all night the -- beasts dribble water) I 459 (adj.) 'having drunk' T 30: obs. OED 1: (c1000-1808)

drift (knowing their crafty --s) I 103 (n.) 'scheme, plot, design'. OED 5: obs. (1513-1674). SP, F.Q. V.ix.42.2, 'The wicked driftes of traiterous desynes'. S, T.G. of Ver. II.vi.43

drought (this waste --) I 244 (n.) 'dry or parched land'. OED 3: obs. (a1000-1671), rare (a1000, Ps. Lamb. 189 a, 21, and Milton, Paradise Regained, III 274, 'and inaccessible the Arabian drouth')

durity (of iron --) I 78.(n.) 'hardness' T 30,32: obs. and learned Also (metallic -- of the deeper rock) II 112. OED: obs. (1543-1795)

duskish (-- fallen visage) I 477 (adj.) 'somewhat dusky'. T 30: arch. OED: not arch. (1530-1842)

eager (when the blood is renewed in their veins in the milk season, or first eagers in the returning summer drought; their suffering manner of life...which eagers the blood) II 290 (v.1.and v.t.) 'becomes or makes thin or sour'. T 14,26: innovation

eager (-- blood) I 317 (adj.) T 14: may be obs. 'fierce, angry' or [OED 5 (1297-1733)] may relate to verb supra.

easily (smiling --) I 331 (adv.) 'calmly, quietly'. T 26: M.E. OED 3: obs. (1384-1695)

egg (ghrazzus --ed on by the Shammar; Ibn Rashîd egged them on) I 440-559 (v.t.) 'to incite'. T 33: colloquial. OED v1 2 (1556-1852) (not colloq.) EDD: in gen. dial. and (with on) colloq. use in Sc., Ire., and Eng.

elated (head is elated from a strutting breast) I 501 (p.p.) 'lifted, raised' OED 1a: obs. (1578-1772)

elder (in his -- years) II 146 (adj.) 'of or pertaining to a more advanced period of life'. OED A5: obs. (1593-1737). S, R.II, II.iii.43

element (the -- is the tent of the world) I 261 (n.) 'sky'. T 30: obs. OED 10a: obs. (1384-1695)

elfin (the Beduw are --) I 205 (adj.) 'rascally'. T 28: SP. OED A1: 1596-1828

embalm (the odour...--s the brain) I 97 (v.t.) 'to sweeten as with balm'. T 30: obs. OED II 4a: obs. (1393-1877) Langland, Piers Plowman C. XIV, 107.

eme (n.) T 26,33: to translate 'amm, 'uncle' ; M.E. OED 5b: obs. (1340-1693)

emerods (a remedy for the --) II 377 (n.) 'hemorrhoids'. T 30: obs. OED: (1400-1855)

emmet (the --s' last confusion) II 390 (n.) 'ant'. T 25: dial. OED: 'chiefly dial. but often used poet. or arch.'(c850-1855) EDD: in gen.dial. use in Sc., Ire., and Eng.

empress (v.t.) 'to commandeer'. T 11: extension

empressed (his -- clerk) II 128 (adj.) 'conscript' T 11: extension

enchiridion (Die alte Geographie Arabiens, was my --) I 54 (n.) handbook, manual, guide'. T 33: learned word, (first recorded in Coverdale).

enforce (to -- oneself) (v.t.) 'to exert oneself'. T 26: M.E. OED 5a: obs. (1340-1693)

enigmatology (to read in my simple sayings the -- of Solomon) II 420 (n.) 'enigmatic sayings' or wisdom'. T 13: this would provide an illustrative quotation, lacking in OED.

entailed (There is a Nabatean legend lightly -- in the rock) I 121 (p.p.) 'carved'. T 28: SP. [F.Q.II.iii.27; II.21.29)(1394-1500)]

entered (somewhat -- in years) I 97 (adj.) 'advanced; aged'. No parallel use in OED: nearest is OED 5: obs. (c1340-1710), 'to come or be brought into any state or condition'. Cf. B, I Kings, i.1, 'now king David was entered into days'.

enthusiasis (words which seem to savour for ever of the first-- of the néby of the Arabs) I 141 (n.) X. Doughty uses this to mean inspired utterance, from the Gr. enthousiazein, 'to be inspired or possessed by the gods'. He uses a Lat. n. ending instead of the Gr. enthousiasmos.

envenoming (murder by --) I 414 (n.) 'poisoning'. OED 1: obs. (c1386-1627-77). C, E. Mch. 2069, 'Thy tayl is deeth, thurgh thyn envenymynge'; I. Pars. 850-5, 'deeth thurgh his envenymynge'.

erect (his mind was -- and watching) I 250 (adj.) 'alert, attentive'. OED 3: obs. (1544-1756)

eremite (the way of the Eremites is out of their own finding; Greek Legends of the Eremite Fathers) I 474, II 130 (n.) 'hermit'. T 8: obs., use justified because he was writing of hermits who actually lived in the desert. OED 1 (c1200-1874)

espial (his was the procuration and -- of his master's high affairs) I 290 (n.) 'overseeing'. T 26: M.E. OED 1 a(c1386-1876)

essay (-- his coffee) I 245 (v.t.) 'to try by tasting'. OED 3: obs. (one ex., 1598 B.Yong, Montemayor's Diana, 164

ethnicide (Moses, David, Mohammed are all one in this; as leaders of semitic factions they are all --s) I 23 (n.) 'a killer of one's own race'. T 14: innovation.

etymologer (All who are born in the Arabs' tongue are curious --s) I 283 (n.) 'one who traces etymologies'. T 30: arch. OED: not arch. (1650-1880)

even (of -- length) (adj.) T 26: M.E.

expect (Bessàm, with an host's comity, --ed my answer) II 374 (v.t.) 'to await'. T 30: obs. OED 4f: obs. (1591-1659)

expeditely (convoys that would pass --) II 467 (adv.) 'promptly, speedily'. OED: obs. (1560-1681)

experience ('experiment' T 26: M.E.

eyas (the spirit (seemed) to waver her -- wings into that divine obscurity) I 473 (adj.) 'of a young hawk taken from the nest for training, not yet completely trained'. T 28: SP, An Hymne of Heavenly Love, 24, 'Ere flitting Time could wag his eyas wings'. OED 2 (1596-1826)

eyesalver (the Moghreby -- had told them) II 185 (n.) 'one who treats diseases of the eye'. OED: obs. except fig. (c1000-1784). Cf. B, Rev. III.18, 'Anoint thine eyes with eyesalve to see'.

fable (he --d with me of cameleers to Siddus) II 320 (v.i.) 'to speak falsely'. OED 3: obs. exc. arch. (1530-1814). S, I Hen. VI., IV.ii.42, III Hen. VI, V.v.25

fabling (I convinced them of their -- to me of distances) II 290 (n.) 'lying'. OED: obs. (a1300-1671)

factitious (some -- hewn architecture) I 112 (adj.) 'artificial'. OED 1: obs. (1646-1801)

fain (-- of) I 62,64 (adj.) 'glad, well-pleased'. OED 1: now chiefly dial. or poet. (Beowulf - 1876)

fall (the -- of the evening) I 175,360. T 13: innovation. OED sb[1] I 1e: rare (1655-1823), 'the coming down, approach, first part of' (no illus. with evening)

falling (-- weather) I 5 (adj.) 'rainy; or perhaps 'accompanied by a falling barometer'. T 11: innovation

fallows (those desert --) I 45 (n.) 'arable land'. OED 1: obs. (1300-1713). C, D. WB 656. S, Hen. V, V.ii.54.

fare (to make --) II 440 (n.) 'fuss, uproar'. T 30: obs. OED 6c: obs. (1300-1475)

father (father of hospitality) (n.) T 24: Arabic phrase

featy (they had been reckoned -- fellows) I 178 (adj.) 'clever'. T 13: one record of this word, in 1844.

feculent (the -- lees of generations) I 407 (adj.) 'foul, fetid'. T 33: learned word. OED 1 (1471-1804)

fellowship (in each tent --; played the cooks in the --s; we are they --; the standard of Zeyd's --; every -- going to pitch upon their friends' ground; etc.) I 8,86,139, 221,520,574, II 457,458,466,467,472,473,479 (n.) 'a company' OED 6a: now rare, arch. (c1290-1827). C, Prol. 32, A. Mil. 3539, C. Pard. 938, LGW. 947,965. Maundeville (Roxb.) IX.34, 'Iosue and Caleph and faire felyshepe come first'.

felon (the -- looks) II 160 (adj.) 'angry, sullen'. OED 1c: obs. (c1374-1567). C, TC. 5.199, 'With felon look, and face dispitous'

fendies (n.) 'divisions of a tribe' T 22: quasi-Eng. pl. of fendy

feverish (-- palm valleys) I 333 (adj.) 'feverous'. T 30: obs. OED 4: not obs. (1669-1885)

fills (starveling hounds...greedily swallowing up locusts, seemed to be in better plight..sleeping with their --) I 337 (n.) 'having eaten to satiety'. No ex. in OED with with. Pl. seems rare. SP, Vergil's Gnat 78, 'on the soft greene grasse feeding their fills'.

fingers (this is the law of the road, that all look though their --s) I 10 (n.) [to look through one's fingers] 'to pretend not to see' T 30: obs. OED 3: (1549-1579)

fjord (that gulf is the --) I 44 (n.) Doughty himself defines this as a 'drowned valley'. OED: (1674-1865) 'a long narrow arm of the sea running up between high banks or cliffs, as on the coast of Norway'. This is obviously a term Doughty picked up on his youthful geological expedition to Norway.

flag (-- their wings) II 214 (v.t.) 'to move the wings feebly'. OED 3: obs. (1590-1635). SP, An Hymne of Heavenly Beauty, 27, faulcon...that flags awhile her fluttering wings beneath'

flaggy (-- harelips of the camel) II 217 (adj.) 'flabby, hanging down limply'. T 28,35: SP [F.Q. I.xi.10; III. vi. 39; III.iv.33]

flaggy (-- pavement of sandstones) I 57 (adj.) 'flagged'. T 35. Extension of OED a3, 'cleaving readily with flags'

flaggy (tall - millet) II 531 (adj.) T 35: ambiguously used; might mean ' hanging down limply', as Sp. uses the word, or ' resembling a flag or reed'

flagrant (her -- great eyes) II 276 (adj.) 'blazing, glowing'. (fig.) OED1: arch. (1627-77-1822-56)

flaw (--s of hot wind; a -- of wind in the still air; sudden --s of wind) I 359,375,437 (n.) (gust'. T 28: M.E. OED 3b2 (1513-1881) Douglas Aeneis VII. Prol.49

fleer (he --ed and laughed) I 64 (v.i.) 'to grin'. OED 1: obs. (a1400-1790)SP, Mother Hubbard's Tale 714, 'common courtiers love to gybe and fleare' S, Much Ado v.i.58; Rom. and Jul. I.v.59; L.L.L. V.ii.109. Purchas, Pilgrims, VII.294 (William Biddulph), 'This Mountayne was not very steepie, but exceeding pleasant and fertile, for (being the Spring-time) it was so beset with such variety of flowers among the greene grasse, that they seemed to fleere in our faces, and to laugh and sing (as the Psalmist speaketh) as wee went, Psal.65.13'.

fleer (torpid souls gaped and--ed upon me) I 520 (~~VII~~ v.i.) to grin scornfully' (constr. upon). OED 4: obs. (1667)

flesher (nomads are all expert --s; become a -- at Teyma) I 341, 524 (n.) 'butcher'. T.25: dial. OED 1 (1369-1853) chiefly Sc.

floc (her bonny -- head) II 171 (adj.) T 11: 'gives a new use to floc(k) which is recorded only in the combination flock hair 1877 and flock-headed (1891)

florid (the -- country of Andalûs II 162 (adj.) 'blooming with flowers'. T 8: word used in etymological sense. OED1: obs. (1656-1667) Milton, Paradise Lost VII.90

fluxous (our -- feeble sould and bodies) I 315 (adj.) T 13: 'an alternative to Shakespeare's now obsolete fluxive: innovation.

foison (though the fruitful womb be God's -- among them) I 536 (n.) 'plenty'. OED: arch. (13..-1848). C, A. Mil. 3165, 'So he may fynde Goddes foysoun there'. S, passim.

fondly (gave his counsel so -- before them all; he so -- beat the people) II 213,514 (adv.) 'foolishly' OED 1: obs. (a1340-1648) SP, F.Q.III.viii.24.6, III.xi.38.4. S, passim.

fondness (laughed at their --) II 171 (n.) 'folly'. OED 1: obs. exc. dial. (c1380-1855)

footgoer (--s made blazing fires) I 78 (n.) 'pedestrian'. T 17: innovation.

footing (I have seen her -- in Ethlib) I 132 (n.) 'foot-print'. T 30: obs. E.K., Dedication to Sp, S.C. 14, 'Poetes, whose foting this author every where followeth'.
footman (the slary of a -- driver) I 62 (adj.) 'one who goes on foot'. T 25: dial. OED: now somewhat rare exc. dial. (1382-1890)
forefighter (among the --s) II 21 (n.) 'one who fights in the front rank'. OED: rare (one ex.: 1883, Lang, Leaf, and Myers (tr.), Iliad IV.79)
foreyear (samn was cheap this --) II 289 (n.) 'the first part of the year'. T 25: dial. [OED 'Foreyear (1615) means 'an earlier year'.]
forgate (he -- to eat) II 130 (v.t.) 'forgot'. OED: 13th-17th. c. form. SP, F.Q. I.iii.5.9, VII, vii.7.7. B, Gen. xl. 23; Judg. III.7, etc.
forget (--ting his mind) I 449 (v.t.) 'to lose one's reason'. T 13: innovation
fortune (it --ed me) I 168 (v.i.) 'to happen by chance'. T 26: M.E. OED 3c: obs. (1420-1628)
forwandered (the -- Beduins; the -- man; the Nasrany) I 234, II 199.309 (adj.) 'much wandered'. T 25,26,28: dial., M.E.,SP. (F.Q. I.vi.34) OED: obs. exc.arch. or Sc.(C1350-1894). Langland, Piers Plowman B. Prol. 7.
forwandered (the purer air is a refreshment to the -- Beduin) I 200 (adj.) 'over-wandered'. T 25,26,28: dial., M.E., SP. The distinction between this and the above does not occur in OED which assigns one meaning: "To weary oneself with wandering; to wander far and wide.
foster (this palm --) I 613 (n.) 'forester'. T 26: M.E. OED sb3: obs. (1386-1607)
foster (ants...cast their grains into the saint's mouth and --ed him) II 131 (v.t.) 'to supply with food'. OED 1: obs. (a1050-1611)
franchise (n.) 'freedom'. T 26: M.E. OED 1: obs. (c1290-1648)
frank (-- riding) I 331 (adj.) 'unrestricted, unchecked'. OED a2 1c: obs. (1481-1628)
Frankish (-- colonies; -- pounds; -- work; -- passengers; -- coast) I 18,26,77,101,127, passim (adj.) 'European'. T 23: tr. of Arabic speech. OED 2 (1594-1862), of or pertaining to the Western nations, Burton, The Gold-Mines of Midian and The Ruined Midianite Cities (London, 1878), p. 8 speaks of "shops,not the miserable Frankish booths of the capital." And in his The Land of Midian (Revisited) (London, 1879) I, 73 he writes, "... our Frankish freaks and mad eccentricities." If this is a translation of Arabic speech, then it is not original with Doughty.
Frankistan (people of --) I 18 (n.) 'Europe'. T 23: tr. of Arabic speech. X.

franklin (young) --s and men of Hayil; the young --'s letter: Hamèd was a manly young -- with fresh looks; such are the most young --s in the free oases, always masking as it were in holiday apparel) II 9,329,332,453,460 (n.) Used in a peculiar sense of quasi-nobleman. There is also an association of clean and better than ordinary clothing with the young man called by Doughty a franklin; he nowhere uses the word in reference to a middle-aged or older man. The closest approximation in OED is 2, 'a freeholder', (14th c.-15th c. use) but Doughty does not seem to mean a landowner but rather an Arab of some substance other than land. Cf. SP, F.Q. I.x.6.4, 'Where them does meete a francklin faire and free'.

frayed (camel, which had been -- by wolves; camels... -- and lost) I 218,350 (v.t.) 'frightened'. T 28: SP, OED ppl.a.[1] arch. (a1300-1866)

freely (he had received my medicines --) II 347 (adv.) 'free' (of cost) T 30: obs. OED 7a: obs. (c1340-1759)

frenetic (of a jealous -- heat; some -- melancholy;-- clamouring; a -- voice;-- but unwarlike inhabitants; -- voices; -- Arabians) I 403,470,499, II 45,175,273,379 (adj.) 'frantic'. T 26: M.E. OED 1: obs. (c1374-1778)

frenetically (he would cry --) I 537 (adv.) 'frantically'. T 26: M.E. OED (1837-1898)

Frengy (n.) 'European'. T 23: tr. of Arabic speech

fresh (peasants already of a -- behaviour) I 40 (adj.) 'forward, impertinent'. T 11,33: first Eng. use of Amer. colloquialism; this instance would provide OED with an earlier illus. (1848-1928) (1st. Eng. illus. 1902)

freshing (-- air) II 123 (adj.) 'becoming fresh'. T 26: M.E. OED v^1 2 obs. (1599-1775). Hakluyt, Voy. II.107

fret (water-skins are laid, not to -- at the ground) I 227 (v.i.) 'to waste or wear away, to become worn'. OED v^1 7: obs. (1486-1804)

fret (locust, and 'fretting every green thing') I 203 (v.t.) 'to gnaw'. OED 1: obs. a1200-1864, SP, F.Q. II.ii.34.8, 'as doth an hidden moth the inner garment fret'

fretting (fruit is overheating and inwardly --) I 148 (adj.) 'corroding', OED 1a: (1393-1873)

frounce (brow is --d) I 498 (v.t.) 'to wrinkle'. T 26: M.E. OED 1b: obs. (1450-1600)

fructuously (and whereso he passed he glosed so --) II 251 (adv.) T 30: 'so as to produce fruit', obs. OED: adv. of 2 (fig.) (1382-1855), 'productive of "fruits" or results; advantageous, beneficial, profitable', not obs. (1382-1885)

funerals (he lamented sore, as if he were bewailing his own--) I 424 (n.) 'funeral'. T 30: obs. OED: obs. after end of 17th c.

gad (they -- it in the dim streets) II 107 (v.t.). 'to rove idly'. no ex. in OED v^2 with it as obj.; one quasi-trans. form (with cognate obj.), OED 5 (obs., 1581)

gaggling (-- laughter) I 177,368 (adj.) 'chattering, garrulous'. OED: obs. (1583-1688)
gallant (the --s stripped off gay kerchiefs and mantles: well-mounted young--s) II 450,468 (n.) 'a man of fashion and pleasure'. OED B 1; arch. (1388-1874)
game (betwixt earnest and --) I 321 (n.) 'jest, as opposed to earnest' OED I 2: obs. (1250-1626). C, E. Mch. 1594, 'But natheless, bitwixte ernest and game'; TC. 3.254, 'Betwixen game and ernest'. SP, F.Q. I.xii.8.7, 'crowned her twixt earnest and twixt game'.
garboil (Daryesh was a nettle to have slung them all into a --) I 499 (n.) 'tumult'. OED: obs. exc. arch. (1548-1891)
gaud (mother's booth is set out with...gay --s) I 340 (n.) 'showy ornament'. OED sb2 2: now rhet. (c1430-1883). S, M.N.D. I.i.33; T. of Shrew II.i.3
gentilize (no worldly prosperity ...could -- Rasheyd's ignoble understanding)(II 440 (v.t.) 'to make gentle or civilized'. T 30: obs. OED 1c: obs. (1635)
germain (the Fejir sheukh ... are --s) I 501 (n.) 'near relative' T 30: obs. OED sb 1 β: obs. (1491-1721). SP, F.Q. I.v.13. S, Oth. I.i.114.
gig (their -- spins) I 433 (n.) 'whirligig'. T 11: extension
giddy (-- loud swelling sound; -- heat; -- sheep-path) I 308, 416,447 (adj.) 'causing dizziness'. T 30: arch. OED 2c: not arch. (1585-1871)
gleaning (of this -- corn) II 390 (adj.) 'of that which is gleaned'. T 11: extension (from verbal substantive to attributive use)
glede (buzzards, --s and other bastard kinds) I 363 (n.) 'bird of prey, kite'. OED: (c725-1881); last ex.: (1881) Standard 2 Mar. 5, 'The kite, or glead, or puttock is almost extinct'. This presents the possibility that Doughty acquired the word from his reading rather than from actual experience. On the other hand, EDD1, 'the common kite', includes Suffolk in the areas where the word was in use during the latter part of the 19th c. B, Deut. xiv.13, 'ye shall not eat the glede, kite, vulture'
gleeman (the poor -- [maker of ribald lays]) I 496 (n.) 'singer, musician' OED: obs. exc. hist. (c897-1876)
glimpse (their cheerful watch-fires appeared --ing up and down in the dark) I 202 (v.i.) T 30: obs. OED 1a: 'to shine faintly', not obs. (c1400-1843)
glooming T 28: (adj.), 'that grows dark', SP. (Doughty's use not cited). [There are four uses of the n. glooming ('dusk') OED 2: past: (1842-1879) I 71,416,519, II 235)].
go (v.i.) 'to walk'. T 26: M.E. OED I1: obs. (c1000-1836).

gobbet (pumpkins ... of which --s, as it were fat flesh; gore-dripping --s) [of camel meat]; porridge boiled with fat -- s of pumpkin) I 152,554, II 484 (n.) 'a fragment of anything which is divided, cut, or broken'. OED 1: obs. (c1320-1847-78). SP, F.Q. V.xii.39 .1; I.i.20.3. Purchas, Pilgrims VIII.103 (George Sandys), 'slicing it (mutton) into little Gobbets'; ibid., 145, 'the little flesh which they eate is cut into gobbets, and either sod or tosted in a Furnace.' Painter, Palace of Pleasure, 218 (90th novel), 'whose carrion bodies I will hew into so many gobbets'. S, II Hen. VI, IV.i.85; V.2.58.

good (n.) 'property, goods'. T 27: M.E. OED C III 7b: obs. exc. arch (1154-1873) Maundeville (Roxb.) XVI.74. J. Heywood, Proverbs (1867) 35.

good (-- cheap) I 507 (adv.) 'very'. OED 23 Bb: obs. (13..-1887) C, TC. 3.461

goodman (shall I recover my --'s love; the -- would bring a new bride home; the -- had here in his house; and the -- not know it; the --; ... will bring some of his fruits) I 464,471,532, II 106, 152, passim (n.) 'husband'. T 25: dial. OED 2b: now only Sc. or arch. (1513-1881). Douglas, Aeneis VIII.vii.7.

gorbellied (some names of the Beduin harem are: ... Worma gorbellied) I 467 (adj.) 'having a protuberant belly'. OED: obs. (a1529-1838). S, I Hen.IV, II.ii.93. Sir Thomas Elyot, Dictionarie, 'doliaris heluo, a gorbelyed glutton'

gossip (her --s; their--s) I 255, II 350 (n.) 'women friend'. OED 2: somewhat arch. (1362-1823). C, D. WB. 243,529,544, 548; I. Pars. 905-10. SP, F.Q. I.xii.11.4. S, T.G.of Ver. III.i.261, etc.

gotten passim T 39: obs. OED: almost obs. C, A. Prol.291, etc. SP, S, passim.

grandsire (his father or else his --) I 25 (n.)'grandfather'. T 30: arch. OED 1: arch. & dial. (c1290-1876)

Greekish (proud -- ruins of Philadelphia) I 18 (adj.) 'Greek'. T 30: obs. OED A I 1: arch. (a1300-1870) SP, Virg.Gnat 547.Hakluyt Voy.II.187. S, Tr.& Cr I.iii.221.

Greekland (Béled er-Rûm, that is --, Hellas) II 92 (n.) 'Greece'. T 30: obs. OED: obs. (c1000-a1568)

groat (but two or three --s; a half --) I 155,312 (n.) 'a very small coin'. OED 2c: obs. (1513-1749). C, B. NP 4148: C. Pard. 945: TC. 4.586. S, Mer. Wives I.i.158; All's Well II.ii.22, etc. Douglas, Aeneis VI.v.71, 'costis theim not a groit'.

grudge (returning --s of that suffered ophthalmia) I 548 (n.) 'a trace of previous illness' OED 4: obs. (1562-1678). SP, Muiopotmos 374.

guest (those months he had --ed it; why -- it so often with me: went with Merjan to -- it at the other beyt) I 505, II 114,215 (v.t.) No example in OED with *it* as obj.

guesting (he...was this summer -- with the Moahib) I 496 (v.i.) 'to be a guest'. OED 2: rare (1615-1804)

guggle (simple *k*, (not *k* with a -- in the throat); we heard a -- in his throat) I 211, II 187 (n.) 'gurgle'. T 30: arch. OED 2: not arch. (1821-1860)

gynolatria (the -- of the Franks in unseemly) II 374 (n.) 'adoration of or excessive devotion to women'. OED *gyniolatry* (1876-1890) [bad formation of this word from Gr. as recorded in OED]

half (died away to the --) II 113 (n.) 'to the extent of a half' OED 7a: obs. (1547)

half noon height (when the sun is at --) I 40 (n. phr.) 'about ten in the morning'. X

hale (men came ... --ing a naked wretch) II 136 (v.t.) 'to haul'. OED v^1 1b: (c1205-1873) 'now superseded in ordinary speech by haul'. SP, *F.Q.* VI.i.17.6, 'haling that maiden by the yellow heare; VI.vii.44.4. S, *passim*. B, *Acts* viii.3.

hallows (zealous to seek --) I 59 (n.) 'shrines' T 27: M.E. OED sb^1: obs. (c1200-1561). C, D. *WB*. 657, 'and suffreth his wyf to go seken halwes'; *LGW*. 1310, 'She seketh halwes'.

halse (the driving-stick or an hand is imposed upon his heavy --; a sheep or camel when we carve her --; thy long --) I 221, II 412, 465 (n.) 'neck'. T 25, 26: dial., C. OED 1: now Sc. and north dial. (a1000-1893). Langland, *Piers Plowman* B. Prol. 170

handstroke (Terrible in this silence sounded the --s) I 14 (n.) 'a blow with the hand'. T 30: obs. OED 1: obs. (1523-c1840). Purchas, *Pilgrims* II. 1486

hanged (walls were -- with little flails) I 148 (p.p.) 'hung'. OED: obs. form (14th-18th c.) C, A. *Kn*. 2568

hanged (stems, upon which --; his arm now -- down withered; they... -- their swords) I 522, II 30,409 (v.) 'hung'. OED: obs. form. only form of pa. t. in 16th c.

harbour (Shall a Nasrâny -- in my beyt) II 347 (v.i.) 'lodge'. OED II 7: arch. or obs. (c1200-1807) SP, *F.Q.* V.i.18.6, 'In which she was wont to harbour happily.' S, *T.G. of Ver*. III.i.149; *Com. of E*. I.i.137. C, *Bo*. II. pr.vi.53, 'Wont to sleen hys gestes þat herburghden in hys hous'. *III Hen. VI* IV.vii.79, 'let's harbor here in Yorke'

harboured (another already -- in the kella) I 99 (v.t.) 'lodged'. OED 1a obs. (c1150-1671). S, *T.N*. II.iii.102, 'She harbours you as her kinsman'

hardly (Turk laid -- upon him) I 99 (adv.) 'violently'. OED 1: obs. (c1205-1818)

harrow (--, and wealaway!) II 156 (interj.) 'a cry of distress or alarm'. T 27: M.E. C, Rv. 152; Mil., 100 SP, F.Q., II.viii.46 OED 1: obs. (13..-1894) Douglas, Aeneis XII x.126

haste (he --ed by in the street; --ing as they could on foot) I 63, II 149,446 (v.i.) 'to hasten'. OED: (a1300-1871), 'now chiefly literary, the ordinary word being hasten'. C, SP, S, B, passim.

hazardry (--, banquetting and many running sores and hideous sinks) II 401 (n.) 'gambling'. OED: obs. (1297-1590). C, C. Pard. 262,590,599,897; I. Pars. 790-5. SP, F.Q. II.v.13.8; III.i.57.1

heaven (the -- of a clear whitish blue) II 212 (n.) 'sky'. T 30: arch. OED: 'since 17th c. chiefly poetical in the sing., the pl. being the ordinary form in prose.' SP, F.Q. I.i.32.8, etc. B, Job xxxv.ii, etc.

heedfully (I also -- avoided; we got down -- by the steep and cragged places) I 351,431 (adv.) 'carefully'. T 28: SP. OED: 1561-1870. S, Temp. I.ii.78

height (the Syrian lark rose ... little on --) I 47 (n.) 'aloft'. OED 18a: obs. (a1300-1540-41). C, A. Kn. 1784, 'al on highte'; 2607, 'twenty foot on highte'; 2919, 'the fyr was maked up on highte', etc. Elyot, The Image of Governaunce, 90 'The crosse ... beyng lifte vp on heighte'

herd (n.) 'herdsman' T 25,36: dial., arch., poet. OED 1: now Sc. north dial. (c725-1876)

hid (of -- things; -- treasure) I 174,291 (adj.) 'hidden'. C, C.T. Prol. 603. Langland, Piers Plowman C.x.267. Aeneis III Prol. 7 OED: arch. form (hidden: 16th c. --). C, TC.1.530, 'myn hidde sorwe'

highest (we were come nigh the -- of the Harra platform) I 424 (n.) 'highest part'. T 31: obs. OED 2: obs. (1484-1634)

highflyer (an -- in their clay streets like a stage king) I 556 (n.) 'swaggerer'. T 33: colloquialism. OED 5: slang (a1700-1859)

his (Sergius -- lamps were found) I 474 (pron.) Used instead of genitive inflection. OED: 'most prevalent from 1400 to 1750; sometimes identified with the genitive inflexion, -es, -is, -ys, esp. in 16th-17th c., when it was chiefly used with names ending in-s, or when the inflexional genitive would have been awkward. Archaically retained in Bookkeeping and for some other technical purposes.' C, LGW. 2593, 'Mars his venym'; SP, S.C. Env. 9, 'Tityrus, his style'. S, Troi. and Cress. IV. v.177, 'By Mars his gauntlet'

hitherward (came riding --) II 299 (adv.) 'in this direction'. OED: arch. (a1100-1860). C, B. Sh. 1616; B. Mk. 3159. SP, F.Q., I.xii. 31.6; II.xii.32.6

hoarded (vast trencher, -- with cooked rice) I 399 (p.p.) 'piled' T 28: SP OED does not give pile in this sense as a meaning. Doughty's word has no sense of preserving or amassing for future security, a sense present in all the meanings given by OED. This use is closest to Spenser's in Virgil's Gnat, 657

holden (the Beduwy is -- to pay; world's good ... howbeit diversely --) II 115,205 (p.p.) 'held'. OED: 'arch. but preserved by its use in legal and formal lang.' C, B, passim

homely (adv.) 'in a homely manner'. T 27: M.E. OED 3: obs. (c1386-1697). C, Prol. 328.

homicide (the -- disease [smallpox] II 218 (adj.) 'deadly'. a good example of Doughty's occasional Latinity of expression, not noted by T, 32. Cf.OED sb1 c (attrib.) (1382-1825)

hot (tollog is -- of heart) I 409 (adj.) 'passionately angry'. T 18: obs. OED 6b: not obs. (a1225-1877)

humour (the humour is so dessicated a soil must be very virulent; he had allayed the precious -- with water) I 313, 487 (n.) 'liquid' . T 8: used in etymological sense. OED 1: obs. (1382-1697) S, J.C. II.1.162.

humour (of an improvident, churlish, and miserable --) II 113 (n.) 'character'. T 31: obs. OED 5b (1598-1676)

humour (they have all a -- of arms) I 89 (n.) 'inclination, disposition'. OED 6b: obs. (1598-1833). Cf. T 31, homonyms, for Doughty's varying uses of humour.

husband (n.) 'husbandman'. T 28: SP, OED II 3a: obs. (c1220-1697). Douglas, Aeneis X.vi.53.

husbandry (upon the side of the hareem ... is stowed all their --; all the -- of his great town house might have been carried on the backs of three camels!) I 226, II 343 (n.) 'household goods'. T 27: M.E. OED 3a: obs. (c1386-1526) C, Wife's Prol. 288.

husbandry (by this butcherly --) II 439 (n.) 'acting as a husband (to his wives)'. T 11: extension.

husk (-- choking throat) I 265 (adj.) 'dry parched'. OED: dial (1847-8-1876). EDD: Lin.

ignorant (ruffling young --) II 153 (n.) 'an ignorant person'. OED B: now rare (c1480-1874)

imagine (that he might -- what countryman I was) I 141 (v.t.) 'consider'. T 27: M.E. OED 4: obs. (1386-1582). C, Clerk's T. 542.

imaginative (Nomads are very -- of all odours) I 210 (adj.) 'suspicious'. T 14: innovation

immane (black -- platform and mountain-wall of the Harra; the -- black platform of the Harra mountain) I 356,377 (adj.) 'huge'. T 33: learned word. OED 1: arch. (1615-1835)

impress (books ... translated and --ed) II 521 (v.t.) 'to print'. OED v1 4: obs. (1508-1779-81)

inability (and men, the ignominy of the Meccawy's religion, too often complain of --) II 4 (n.) 'sexual impotence'. T 14: innovation

inconvenience (the natural -- of marriage within the first degree) I 472 (n.) 'impropriety'. T 8: used in etymological sense. OED 2: obs. (c1460-1547)

indite (he --d of all his desert warfare) II 27 (v.t.) 'to put into words (poem,tale, speech)'. OED 3b (absolute): obs. (1377-1742) C, A. Kn. 2741, 'Of this bataille I wol namoore endite', etc. SP, F.Q. III. ii.3.4, etc.

infame (tongues of his own soldiery -- ing him) II 123 (v.t.) 'to spread an ill report of, defame'. OED 2: obs. (1483-1604)

ingate (They stopped his ears with cotton [lest the demons, by those --s should enter into the man]) II 190 (n.) 'entrance'. T 25,26: dial., SP. OED 2: (1596-1865)

ingenuous (he was not fully of the -- blood) I 201 (adj.) 'freeborn'. T 8: used in etymological sense. OED 1: chiefly in references to Roman History (1638-1862)

ingenuous (-- vocations are husbandry, and camel and horse dealing) II 401 (adj.) 'befitting a person of honourable station'. OED 3: obs.(1611-1757).

inn 'rude idol-stones! reputed --s of their deities) II 516 (n.) 'dwelling, lodging'. T 27: M.E. OED 1: obs. (c1000-1657). J. Heywood, Prov. (1867)10

instance (begin with great -- to bid him sit down; who made great -- to-day for medicine) I 442,546 (n.) 'urgent entreaty'. OED 1: arch. (c1350-1866)

intellection (n.) 'faculty of understanding'. T 33: learned word. OED 1 (1614-1856)

intermeation (nor -- to cease with the molten magma of the deep of the earth) I 422 (n.) 'flowing between'. T 13: would provide illustrative quotation, lacking in OED (1658)

invention (impossible -- of the truth divine) II 141 (n.) 'discovery'. T 8: used in etymological sense. OED 1 (a1350-1867)

it (to guest --; to make -- strange; -- repented the people of Thamûd) II 114, I 505,96 (pron.) T 38: revival of earlier uses.

Italic (with the -- mollitia and half urbanity) II 51 (adj.) 'Italian'. T 31: obs. OED 2: obs. (1638-a1734)

jade (the man was a valiant --) I 319 (n.) 'term of reprobation applied to a man'. T 31: obs. OED Sb 1 2 c (1596-1616)

jade (unpaid soldiers' --s) II 200 (n.) 'mount (camel)'; extension of OED 1, 'horse', rarely, 'donkey' (c1386-1819)

jangle (full of ribald --s) II 420 (n.) T 28: 'From Chaucer's janglere (Prologue, 560) 'jester' he forms a new meaning for jangle 'jest'. It is difficult to see why OED 1: obs. (1340-70-c 1386), 'an idle word', as used by Chaucer, Pars.T. 575, '...spek few Iangles', is not the word used by Doughty here. Also C, D.Fri.1407, 'This somonour that was as ful of jangles'; I. Pars. 715-20, 'and vileyns thoghtes and of alle jangles'; HF.3.870, 'Is ful of rounynges and of jangles'.

javel (the -- was an offspring of generations of depraved Arab wretches: answered the --) II 327,408 (n.) 'rascal'.T 28: SP, OED 1: ? obs. (13..-1825)

jeopardy (other men -- somewhat in hope of winning; few ... will -- life and goods) I 204, II 432 (v.t.) 'to jeopard' OED: rare (1460-1848)

jinn (n.) 'evil spirit'. T 22: Dougty sometimes forms an Eng. pl., jinns, and sometimes uses the Arab. collective pl., jan

jocundity (he was at all times a -- to his friends) I 560 (n.) 'joke, object for pleasantry'. An instance of Doughty's occasional heavy Latinity. It is not clear why he preferred jocundity to the more normal joke. OED 1 b (a1734)

journey (to tell upon their fingers the caravan --s) I 128 (n.) 'a day's journey'. T 8,33: used in etymological sense; common Arabic standard of measurement. OED II 2 a: obs. (c1250-a1533); as a measure of distance, varying with the mode of travel, etc; usually estimated, in the Middle Ages, at 20 miles.

joyance (n.) 'pleasure'. T 28: SP OED 1 (1590-1859)

just (adj.) 'accurate'. T 27: M.E.OED 2: obs. (1549-1743)

justly (cup...may sink -- at the hour's end; -- at the year's end) II 199,452 (adv.) 'exactly'. T 31: obs. OED 5a:obs. exc. dial.(c1330-1737)

ken (many things, which the Aarab --) I 278 (v.t.) 'to know'. T 25: dial. OED vI 11: (a1300-1879), now chiefly Sc. S, S.C. Feb. 85.

kettle (daily sauce of the thousand nomad --s) I 296 (n.) 'cooking pan'. T 31: obs. Purchas X, 117 (Caesar Frederick) '...every day we sod a Ketle full of those Egges...' OED 1: (a700-1866).

kimbowed (arms -- from the hips) I 501 (p.p.) 'akimbow'. T 11: extension

Kine (the wild --; besides -- there are no great cattle at Kheybar; driving his --; village -- at pasture) I 591, II 185,212,311 (n.) 'cows' OED: arch.pl. SP, C,B

king bee (where their -- is found, there will be the tribesmen assemble together) I 248 (n.) 'queen bee'. T 31: obs. OED 13: obs. (1679)

kirtle (women's blue --s; new calico -- of blue; women wore short --s to the knee, and slops under) I 176, II 283,311 (n.) 'woman's gown' OED 2: 'App. in common use down to about 1650, and now, as an archaism, much more frequent than sense one, 'man's tunic'. C, A. Mil. 3321; F. Fkl. 1580, SP, S.C. Aug.67: F.Q. I.iv.31.1 S, II Hen.IV, II.iv. 297

kist (n.) 'coffin'. T 25: dial. OED Sbł: Sc. & north. dial. (a1300-1855)

knavish (a -- irony; full of -- humour) fingers II 35, 85 I 613 (adj.) 'rascally, roguish'. OED 2: obs. (1552-1603)

knightly (the -- Roman poet [Aelius Gallus]) II 176 (adj.) 'noble, chivalrous'. O ED II 2; now rare (c1375-1834)
knop (the little yellowish flower-tufts are seen in all the midsummer months, and after the --s, the ccroked cods) I 380 (n.) 'bud'. T 27: M.E. OED 2: arch. (a1388-1894)
lace (n.) 'cord'. T 27: M.E. OED 2: obs. (a1300-1639)
landcraft (this -- master was a Damascene) I 57 (n.) 'skill of following routes overland'. X
lap (v.t.) 'to wrap'. T 27: M.E.
lappet (--s, as of leathern shrouds; long --s of camel leather) I 170, II 304 (n.) 'strip'. T 31: obs. OED 1 (1573-1866), not obs.
lappet (the possessed trees are behanged with old beads, votive shreds of calico, --s of coloured stuffs) I 449 (n.) 'shred'. T 11: extension
large (cannot so walk at their --) II 284 (n.) 'at large to go where they like'. T 11: extension
large (adj.) 'wide, broad', also 'generous'. T 27: M.E.
largely (adv.) 'generously'. T.27: M.E. OED 1: now arch. (c1230-1879)
lateward (the season was --) I 6 (adj.) 'late'. OED 1: obs. (1538-1745). Elyot, Dict., 'cordium foenum, latewarde haye; cordi agni, latewarde lambes'
lateward (any man returning --) II 107 (adv.) 'late'. OED B 2: obs. (1572-1659)
latter (little -- rain) I 302 (adj.) 'late'. OED A 2: (c1200-1864) 'now only poet. or arch. with ref.to periods of the year and their productions'. B, Joel II, 23, 'He will cause to come downe for you the raine, the former raine, and the latter raine in the first month'.
latter (a wall; which they shall overskip in the -- days) II 524 (adj.) 'later'. OED 3: obs. exc. arch. (1513-1883). 1535 Coverdale? Jer. xxiii.20, 'In the latter dayes ye shall knowe his meanynge.'
leaf (a -- of great paper in his hand) II 82 (n.) 'a sheet of paper other than the leaf of a book'. T 11: extension
league (two or three --s distant; almost 200 --s; a hundred --s to the westward; hundreds of --s for no purpose II 365,367,406,500 (n.) 'roughly three miles'. OED sb: (1387-1878) 'app. never in regular use in England but often occurring in poetic or rhetorical statement of distance'. S, passim
lede (their criminal hearts are capable of all mischief, only not of this enormous desperation to -- the sovereign majesty of Ullah) I 265 (v.t.) 'to offend'. T 14: innovation. 'This word must be derived from Latin laedere 'to strike', 'to harm', and figuratively 'to offend, injure'.'

leman (what oneness of heart can be betwixt these --s) I 236 (n.) 'lover'. OED: arch. (c1205-1739). C, A. Mil. 3278, etc. SP, F.Q., I.i.48.6. S, Mer. Wives IV.ii.172, etc.

let fly (v.t.) T 33: colloquialism. OED fly v1 10 c (1590-1887) is not colloquial. SP, F.Q. III.ix.52, 'Many fair belgardes let fly'

levity (they will cheerfully undertake it upon their feet and with the greatest --) I 99 (n.) 'lightness of heart' but not 'frivolity'. T 8: etymological sense, Cf, OED 3d, 'lightness (of spirit) obs. nonce-use, (1630, Donne, Serm. xxvi. (1640) 264

levy (Mohammed ibn Saud ... levied the camp) II 432 (v.t.) 'to break up a camp'. T 31: obs. OED 6: obs. (1542-1628)

liberal (a wife, quoth he, should come of good kin, and be --) II 141 (adj.) 'free' as opposed to 'enslaved'. T 8: etymological sense. OED 1 (now exc. of education, culture, etc. rare) c1375-1875

libertine (this -- was a principal personage in Hayil) I 603 (n.) 'manumitted slave, or of manumitted stock'. T 8: etymological, exc. rare sense. OED A 1 (Rom. antiq.) 1382-1727

lick (to see the parasite grow fat of that which he licked vilely from their beards) I 311 (v.t.) 'to cheat one of his gains'. T 28: SP. Cf. Treneer, op. cit., p. 153 OED 1b: obs. (1548)

lickdish (a -- peasant priest) I 24 (adj.) 'fawning'. T 11: extension (to adjectival form)

lief (I had as -- that my night had continued for ever) II 256 (adv.) 'gladly, willingly'. OED A1d: now arch. and dial. (a1290-1766) C, D. Fri. 1574. S, Mer. Wives III. i.63, etc., S, F.Q., IV.i.6.8, etc.

liever (He had -- Engleys than Stambulies; they had -- lie and drowse I 89,428 (adv.) 'rather'. T 25: dial. OED: 15th-17th c. form

liker (hareem ... are... -- children in the sentiment of honour) I 338 (adj.) 'more like'. OED: 'The inflected comp. and superl. are now rare in educated use exc. poet. or rhet.' C, D. Sum. 1925; TC.3.1028. SP, S.C. S 128, etc. S, L.L.L. V.ii.846; K.J. II.i.126

list (the drivers envelop them with some -- of their old cotton clothing) I 543 (n.) 'strip of cloth'. T 34: obs. OED I1: obs. (a700-1696) Doughty's uses of this substantive with several meanings are given here. Douglas Aeneis XIII Prol. 38.

list (I might have no -- to travel; feebly flying at the wind's --: he had always taken wives at his --; they might lord it at their own --; Mohammed puts away and takes new wives, at his --) I 211,335,465,508, II 35, passim (n.) 'desire'. T 34: obs. OED sb4,: obs.(c1205-1573) C, Prol. 132.

list (wander where you —; entering where they —) I 273,558 (v.i.) 'like, please'. OED v1: arch.(c888-1885-94) C, A.Prol. 102, etc. SP, S.C. Au.51, etc. S, passim.

litterate (The negro —) II 356 (n.) 'literate person'. T 8: return in sp. to that of source (Lat. litteratus). OED: 15th & 17th c. sp.

load (he laid — upon the dusty mantles of some of them) II 334 (v.t.) 'to deal heavy blows'. OED 7b: obs.,mainly 16th c. SP, F.Q. II.xi.29.5, 'Upon him fell, and lode upon him layd'; IV.iv.23.7, 'laying upon them heavy lode'; IV.iv.31.4, 'many swords that lode on him did lay', etc.

lob (made me — them out my tongue) I 184 (v.t.) 'to cause or allow to hang heavily'. T 37 points this out as an ethic dative, but does not remark that it is obs. exc. slang. OED 2: (1599-1821). S, Hen. V. IV.ii.57, 'Their poore Iades Lob downe their heads'

loculus (the loculi are not found in all; certain shallow — like those found in the walls of the sepulchral cell in the precipice is but a four-square —; here are loculi, sepulchral cells and sunken sepulchres) I110,115,160, 192, (n.) 'a small recess in a tomb-chamber'. T 33: learned word. OED 1: (1858-1883) Burton, in The Land of Midian (Revisited) (London, 1879), I 110, uses this term: "Several of the horizontal loculi contained the bones of men and beasts..."

look (they —ed that this weather should continue;) My company —ed that I should make jubilee) II 406,539 (v.t.) 'expect'. T 31: obs. He also uses the Biblical to look for in this sense, I 544 (the Arabs are less nice in this than might be looked for). OED 3 c: obs. (c1513-a1626).

lourdane (any — ill-natured fellow) II 435 (adj.) 'loafer'. T 28: SP. Cf. S.C., July, for SP's fanciful etymology of this word. OED: 16th-17th c. ap.; B (c1373-1859)

lout (he did not — to Abdullah) II 116 (v.i.) 'to make obeisance'. T 38: SP. OED v' 1b, now arch., poet., and dial. (c825-1891). SP, F.Q. I.i.30

lovely (adj.) 'loving or 'amorous'. T 28: SP. OED: obs. (c1000-1602)

lullilooing (with what dances and — will the hareem sally forth) I 335 (n.) 'uttering of rejoicing cries'. From lullilloo, rare verb, OED (1853-1889)

lullilu (we heard the hareem's jubilee, —!) I 346 (n.) 'women's rejoicing cry'. X Nearest word in OED is lullilloo, v. rare (imitative), 'To utter the cries by which certain African peoples express delight'; 1853 Livingstone, 1886 Burton Arab. Ntg. (abr. ed.) I 91, 1889 Stanley. It is possible that Doughty acquired this word from Burton.

lurid (-- within are these water stations; fevers under that -- climate) I 93,142 (adj.) No parallel in OED. Doughty here goes back to Lat. sense, lurides, 'pale yellow, wan, ghastly', and extends meaning of existing English word to 'burning with heat from pale yellow sand'.

lurid (-- queen) II 324 (adj.) Doughty's meaning here is not quite that of OED 1, 'ghastly of hue'. He means 'causing revulsion because of an ugliness (possibly yellowness, but certainly artificiality) of aspect'.

lye (with the bitter -- the nomads will make their next bever and think they spare coffee) I 246 (n.) 'lees, dregs (of coffee)'. T 11: extension

mace (murderous oaken -- in his fist) I 397 (n.) 'club'. OED 1: obs. (1297-1728) C, A. Kn. 2124. SP, F.Q. II.xi.34.8. S, J.C. IV.3.268

machinal (uplifting stones, wellah of -- weight) I 174 (adj.) 'pertaining to a machine'. T 31: obs. OED: obs. (1680-1760)

maffle (maffling cries) II 81 (v.) 'to stammer'. T 25: dial. OED 1: obs. exc. dial. (1387-1875) Langland, Richard The Redeless IV. 63.

magma (the infernal --) I 420 (n.) 'fluid or semi-fluid matter lying beneath the solid crust of the earth'. OED 3: not italicized (1865-1897). Doughty's second use of this word, I 422 (molten --), is not italicized, his regular practice after once setting forth the foreign nature of a word (cf. kella, wellah, naga, samn, thelul, etc.)

magnific (adj.) 'magnificent'. T 28:SP. OED: now lit. and arch.

mainly (adv.) 'strongly' or 'loudly'. T 28: SP OED1: obs. (1275-1881) SP, F.Q. I. vii.12

make (Hirfa was a faithful -- to Zeyd; every boy-horse has chosen a --) I 222,339 (n.) 'mate'. OED sb1 5: obs. exc. dial (a1240-1893). C, A. Kn. 2556, 'or elles stoln his make'; B. ML. 700. SP, F.Q. I.vii.15.5, etc.

make (a leaping gait ... --s that you might take them) I 324 (v.t.) 'to bring it about'. OED v1 IV 52: obs. exc. arch. (c1000-1885) C, B. Mk. 3147,3149; Sum. 176, 'The clennesse and the fastynge of vs freres Maketh at crist accepteth oure preyeres.'

make (Aly made well) I 496 (v.i.) 'to compose verses'. T 27: M.E. Cf. ibid., 'Aly was a maker of ribald lays...' OED v1 5b: (absol. or intr.)(1377-1864) Langland, Piers Plowman B. XII.22. C, LGW Prol. 69; Compl. Venus 82.

making (n.) 'composition of poetry'. T 27: M.E. OED vbl. sb.[1] 3: obs. (c1330-1614) C.TC. V 1789. Langland, Piers Plowman. B. XII. 16.

manful (the only -- sufficient hand amongst them) I 89 (adj) 'brave'. T 30: arch. OED 1 (not arch.): a 1300-1400-1891

manly (Mishwat sighed --) I 469 (adv.) 'manfully'. OED 1: obs. (c1205-1755). C, A. Kn. 987, 'he faught and slough hym manly as a knyght; I. Pars. 685-90, 'to doon good werkes, and manly and vertuously'; TC. 4.622, 'But manly set the world on sixe and sevene'. SP, F.Q. II.v.7.6.

mannikin (Looking upon Aly's -- visage, full of strange variance, I thought he might be a little lunatic) II 134 (adj.) 'only half human' or 'sub-human'. T 11: extension. Manikin, II 524 (a -- people), is probably the same word.

marry (the time was not come to -- the palms) II 212 (v.t.) 'to fertilize'. T 11: extension

marvels (it was -- to them) II 220 (n.) 'marvelous thing'. OED 5: obs. (no pl. given) (c1380-1647)

massy (the building is --; wild -- blocks of lava -- (tabellar) silicious veins; -- frontispiece (of senate house); wall is --) I 13, 20,28,115,158, passim (adj.) 'massive'. OED 2: now rhet. or arch. (1587-1871) In ordinary prose superseded by massive. SP, F.Q. I. vii. 33.6, etc. S, passim. Purchas, I 98, 'had the Walls and Pavements beene of massie Silver', etc. Painter, Palace of Pleasure, III 150 (88th novel), 'with massy manacles and gives of iron', etc.

mastery (n.) 'the skill or knowledge that constitutes a master'. T 27: M.E. OED 4: obs. or arch. (13..-1903)

matins (no -- here of birds) I 323 (n.) 'a morning call or song (of birds)'. OED 4: poet. (1632-1840). Cf. SP, E Epith. 80, 'The merry Larke his mattins sings aloft'.

maugre (She was happy-faced, and (--a little natural sensibility of their slaves' colour) kindly affectioned) I 553 (prep.) 'in spite of'. T 27: M.E.OED B1: arch. (c1264-1892) SP, F.Q. IV.7.48

maul (Dakhîlullah was the -- of the village witches) II 108 (n.)'irresistible foe or terrible oppressor'. OED I 2b: obs. (c1380-1711). B, Prov. 25.18, 'that beareth false witness is a maul'.

maw (The nomads lie every day of their lives upon their hungry --s; they had liever lie and drowse out the daylight heat upon their empty --s) I 401,428 (n.) 'stomach'. T 27: M.E. OED 1: Now only applied to the stomach of animals. (c725-1887).

mawkish (those -- mummy-house cliffs) I 517 (adj.) 'having a nauseating smell'. An extension of OED 2, 'having a nauseating taste'.

Mawmetry (the beginning of -- was an Arabian faction) II 415 (n.) 'dolatry'. T 27: M.E. OED 1: obs. exc. arch. (a1300-a1654)

may (a lodging will be assigned him if he came so bare that he -- hire none) I 444 (v.t.) 'can'. T 31: obs. OED V1 II 2: obs. exc. arch. (9..-1857)

mean (a -- to save her) II 442 (n.) 'means'. T 27:M.E.
mean (sheriff ... to be a -- between them) I 198 (n.) 'one who acts as mediator'. OED sb2 II 9: obs. (c1374-1612). C, I. Pars. 990-5, 'preest meene and mediatour betwixe Crist and'
meer (all this oasis ... has been ... a winter --) I 296 (n.) 'mere'. T 31: obs. OED 2: Now chiefly poet. & dial. (Beowulf-1866); 17th-19th c. sp.
mephitic (flat and ill-tasting tepid water, exhaling a -- odour; which was near over the cesspool and open to its -- emanations) I 151,164 (adj.) 'noisome in its stench rising from the ground'. T 33: learned word. OED: 1628-1899.
merchant's ears, to make (he affecting not to look again, seemed to stare in the air, casting eyes over your head and making --) I 290 (phr.) 'to affect not to hear'. Cf. OED A 1c: obs. (1593-1622), to have or to put on merchant's ears.
merely (the baked soil is -- naked) I 395 (adv.) 'purely, entirely'. T 8: etymological sense. OED adv.2 2: obs. (c1596-1601)
meridian (the desolate -- hours) I 448 (adj.) 'about noon'. T 30: obs. OED: now rare (humourously pedantic); (a1380-1871)
merry (a pensive and a merry errand he had now upon hand) I 289 (adj.) 'of occupations, events, or conditions, causing pleasure or happiness'. OED 1a: obs (c888-1567)
merrymake (there is some -- of drum-beating and soft fluting; the younger men will sometimes draw to the merry-make) I 8,339 (n.) 'festivity'. T 28:SP OED:arch. (1579-1893). SP, S.C. Nov. 9.
metal (the planetary --) I 396 (n.) 'hard rock'. T 31: obs. OED 10 (not obs.): 1708-1883
methinks (--his speech) II 236 (v.) 'I thought'. OED: arch. and poet. S, passim
methought (yet -- they; but looking up this noonday -- I saw by the sun that we were returning backward) I 416, II 474 (v.) 'I thought'. OED: arch. and poet.
mewed (-- ostrich feathers) I 86 (adj.) 'moulted'. T 31: obs. OED V1 1a: Now only arch. (c1380-1869)
mewer (diet was small desert vermin ... as their [falcons'] --might find) I 362 (n.) 'one who shuts up or confines'. OED 2: obs. (1626). Purchas, Pilgrims II 1270, 'They were jealous ... mewers up of their wives'.
middle night (hardly before the --; an hour after --) 244 II 416 (n. phr.) 'midnight'. T 31: obs. OED: obs. exc. dial. (Beowulf - 1893)
milk (--ed their goats upon sorrel) I 179 (v.t.) 'to feed so as to stimulate the production of milk'. No parallel in OED

mirth (it was a -- to hear the solemn loud hooting; it was a -- to see Zeyd) I 209,223 (n.) 'thing which affords pleasure; sport'. OED 3: obs. (c1386-1606). S, Ant. and Cleo. I.iv.18, 'To give a Kingdome for a Mirth, to sit And keepe the turne of Tipling with a slaue'.

miscarry (any word of blame, if I miscarried) I 2 (v.i.) 'to come to harm'. OED 1: obs. (a1340-1749) C, Prol. 515, 'So that the wolfe ne made it nat miscarie'. SP, Daphnaida 140. S, I Hen. VI IV.3.16; Cor. I.i.270,etc.

miscarry (he was in dread lest any of them [chests of silver] should --) II 524 (v.i.) 'to be lost'. OED 1:obs. (a 1340-1749)S, Mer. of Ven. II. viii.29, etc.

mischief (n.) 'mishap'. T 27: M.E. OED 1 b:obs. (a1350-1633)

miscreance (that wilt not leave thy --) II 257 (n.) 'disbelief'. T 28: SP OED 1: now arch. (1390-1876) SP. F.Q. II. viii.51.

misdeem (some crabbed soul might -- that he had whispered of poison) I 596 (v.t.) 'misjudge'. T 27: M.E. OED 6b: obs. (a1530-1600) SP, F.Q. III. x.29

misdieted (the -- Arabians: the poorer, that is the -- people) I391, II 4 (adj.) 'improperly fed'. T 31: obs. OED: obs. (1496-1617)

misgo (-- in the feeble starlight) I 461 (v.i.) 'to go astray'. T 25, 26: dial., C. OED 1: Now dial. (1340-1876-86) C, Rv.T. 298.

mishap (If I --ped, he would say that robbers met with us) I 138 (v.i.) 'to meet with misfortune'. OED 1: obs. (c1330-1533). C, G. CY. 944, 'though this thyng myshapped have as now'

mishappen (v.i.) 'to happen unfortunately'. T 28: SP OED 2: obs. (a1400-1611) SP, F.Q. I.iii.20

mislike (he --d this Motlog; Motlog ... whom he --d: he --d my Annezy rafiks) I 349, II 19,269 (v.t.) 'to dislike'. T 28: SP. OED 3: Now chiefly lit. or dial. (1513-1878). S, II, Hen. VI, I.i.140. B, Tr. Pref. ¶1

misliking (n.) 'dislike'. T28: SP OED 3: (a1568-1891) Ascham Schoolmaster, II (Arb.) 147.

misliving (two -- rufflers) I 63 (adj.) 'evil living'. T 27: M.E. OED: obs. (1519-1624)

misreligion (none, but thy --) II 500 (n.) 'false religion'. T 31: obs. OED:obs. (1623-1648)

missee (These vellege Beduins are not misseen by the Kheyabara) II 115 (v.t.) 'to look upon with disapproval'. T 11: extension

misspeak (ignorance of their Aarab, that mispoke of my religion) I 410 (v.i.) 'to speak disrespectfully or disparagingly of'. OED 1b: obs. (c1380-1590)

misspend (having thus in a short novelty misspect himself) II 139 (v.t.) 'to waste one's substance'. T 11: extension

moisty (old camel sack-leather, -- with the juice of the dates) I 227 (adj.) 'damp'. T 28: SP. OED 2: Now rare (1422-1889)

mollitia (he answered with the Italic mollitia and half urbanity) II 51 (n.) 'gentleness, softness, pliability'. T 13: 'an alternative to the less frequent Latin form mollities, recorded once in English (1604)'; innovation

moneyer (false --s) II 147 (n.) 'coiner'. OED 2: now chiefly hist. (1421-187)

moon (for the days of a --) I 294 (n.) 'month'. OED 1C: now usually poet. (c1375-1901)

moorish (plants, which exhale a -- odour in the sun) II 533 (adj.) 'boggy'. T 28: SP OED a^1 1: obs. (1491-1820). SP, *Ruines of Time*, 140. Milton, Comus 432.

more (adj.) 'greater'. T 27: M.E.

morrow (at the --'s light; the most -- s; till the --'s light) I 218, 312,427 (n.) 'morning'. OED 1: obs. exc. dial. (c1275-1710-11) EDD: Sc. and Irel. C, Compl. Mars 12.

Moslem (n. and adj.) T 25: variant forms used by Doughty: Misslim, Musslim, Mosleman, Mussleman, et al.

most (I found the -- here diseased) I 42 (n.) 'majority'. T 31: obs. OED A1 c: obs. (c1205-1700)

mostwhat (the matter is -- that which was heart's joy to the good old knight; the several derbs lie -- so nigh together; Sleyman's goodwill was -- of the thought) II 131,467,478 (adv.) 'for the most part'. T 27: M.E. OED: obs. (c1175-1737), common in the 17th c. SP, S.C. July 46; Col. Cl. 757

mouldy (earth) (adj.) 'having the nature of mould'. T 28: SP OED a^2b: rare (1579-1891)

much (of the -- heat) I 25 (adj.) 'great'. T 27: M.E. OED A 1 c: obs. (a1200-1697)

much (the -- stuff) I 27 (adj.) 'great deal of'. T 27: M.E. OED A 1d: obs. (c1205-1609)

muck (Their corn plots are ploughed ... and --ed) I 293 (v.t.) 'to manure'. T 25: dial. OED 2: Now rare exc. dial. (c1440-1890)

mummy (a loathsome -- odour) I 108 (adj.) 'like that of an embalmed body'. No adj. in OED

musicant (He laughed to scorn the eunuch-like trickling warbles ... of the --s ... of Damascus) I 557 (n.)'singer and player on a musical instrument; purveyor of vocal and instrumental music'. T 14: innovation. 'In the East it is usual for a singer to accompany himself on an instrument. We have no word but Doughty's to describe such a performer--though perhaps Doughty uses it in a depreciatory sense.' Cf. Treneer, op. cit., p. 167.

mutton (wonderful tales of some man they knew, who upon a time being very sharp-set, had eaten a --) I 472 (n.) 'sheep'. T 8: etymological sense. OED 2: now only jocular (1338-1839)

namely (adv.) 'especially'. T 27: M.E. OED 1: obs. (c1175-1700)

near (adj.) 'nearer'. T 38: 'At times he tries to revive the old degrees nigh- near - next.'
natural (n.) 'one who is morally in a state of nature'. T 31: obs. OED 3a: obs. (1643)
natural day (n. phr.) 'a day of twenty-four hours'. T 27: M.E. C, day natural OED I 2a(c1391-1715)
naze (a headland is khusshm, "naze, snout;") I 243 'nose'. OED: obs. (a100-a1440); no sp. with z given.
neighbour (Ammon, Moab, Edom were -- lands to the nomads) I 43 (adj.) 'situated near (of peoples, countries, cities, etc.)'. T 31: obs. OED 4b: not obs. (1579-1869); very common c1580-1700. SP, F.Q. I.iii.8.2, 'the neighbour wood'; IV.xi.30.1, 'his neighbour flouds'; etc. S, L.L.L. V.ii.94, 'into a neighbour thicket'; etc. B, Jer. xlix.18, 'as in the overthrow of Sodom and Gomorrah and the neighbour cities thereof'.
nesh (flesh is -- as cotton between the teeth) II 216 (adj.) 'soft and flabby'. T 25: dial. OED 1: now dial. (c888-1883)
new and new (they may have -- gifts from the Turkish pashas) I 100 (adj.) (other than the former or old'. OED 4: obs. (1644) C, Pard. 929, 'alwey newe and newe' Skelton, Phyllyp Sparowe, 1.896
newel (Mâjid who has a curious mind in such --s) I 612 (n.) 'novelty'. T 28: SP OED 2: obs. rare (c1475-a1618) SP, S.C. May 276
newsman (Mohammed was -- to his nomads) I 474 (n.) 'one who brings news'. OED 1 (1596-1878) SP, F.Q. V.vi.ii.4, 'Cease, thou bad newesman'
next (they wipe their greasy hands upon the -- tent-stuffs) I 502 (adj.) 'nearest'. T 27: M.E. Cf. near, supra. OED AI 1: obs. (c950-1710)
nightchilled (buckets of -- water) II 348 (adj.) 'having cooled during the night'. X. Cf. night-chill (-- cataract) II 348 (adj.) and night-chillness (the unnatural --) I 476 (n.), also X.
nightstall (now they are --s of the nomads' flocks) I 40 (n.) 'a stall (for animals) used at night'. T 18: innovation
ninnery (Those loose "Arabian tales" ... were but profane --) I 263 (n.) 'the behavious of a fool or simpleton'. T 31: obs.; also 'foolish thing' I 395 [?] OED: obs. rare (1600)
nooning (alight every journey for '--', where they may find shadow; that -- was short, because of the people's thirds) I 544, II 471 (n.) 'noon halt'. T 25: dial., 'a rest at midday'. OED: EDD lists a special meaning for Suffolk: 'a workman's dinner, esp. the dinner of reapers'. Doughty's use places less emphasis on the refreshment of the food than on the halt itself.

none (adj.) 'no.' T 27: OED B a 1: now arch. (c888-1801) Douglas, Aeneis VIII.i.106
'nuncle (enough,--; Good tidings! -- Kâlîl) I 372, II 505 (n.) 'uncle'. T 25: dial. OED: now dial. (c1589-1838). S, Lear I.iv.170
oblation (n.) 'pious gift'. T 30: obs. OED II 5: obs. (1595-1689)
obtain (he had --ed that his boy) II 440 (v.t.) 'to procure (with obj. cl.)8. OED 1b: now rare or obs. (1432-50-1844). This construction was used also by Kinglake, Eothen, 101, 'I obtained that all of them ... should sit at the table'
obtestation (under a solemn -- which he durst not elude) I 267 (n.) 'adjuration'. T 33: learned word. OED 1 (1531-1850). Elyot, The Governour II.xii, "With whiche wordes, obtestations and tears ..."
occasion (Moslems beaten to-day by -- of the Nasrâny) II 514 (n.) 'through the (incidental) agency of'. OED 10a: obs. (1429-1613) B, II Cor. viii.8, 'I speak by occasion of the forwardness of others'.
officiality (swallowed by the confederate --; the corrupt -- of Stambul) I 124, II 506 (n.) 'officials, persons in office'. T 13: innovation. The word occurs, in other meanings, in OED; hence, it is an extension.
often (-- devotion; the -- forms; -- confusion; their -- games; these -- adventures) I 202,243,257,319, II 495 (adj.) 'frequent'. T 27: M.E. OED B: very common in 16th and 17th c., but rare after 1688 and now arch. (1450-1530-1896)
ofttimes (they whispered --; the Emir -- threatened; there -- came in spies; rimes...were -- sung; have said to me --) I 444,601, II 13,27,31, passim (adv.) 'often'. T 27: M.E. OED: (1382-1869) now arch. and poet.
oration (to recite the canonical --) I 197 (n.) 'prayer'. T 8: etymological use. OED 1: now only hist. (c1375-1894)
otherwhiles (we saw it sometimes, and -- it was hidden) II 306 (adv.) 'at other times'. OED 2: now rare or dial. (c1460-1897). EDD: Sc., Yks., Lin., Ken., Sur., Sus., Hmp. SP, F.Q. II.xii.45.8; III.x.8.1, etc. S, I Hen. VI, I.ii.7
outborne (with an -- drift of lighter pumice) I 377 (adj.) 'borne forth, carried away'. OED 1: poet. (c1300-1844)
outgo (the other...outwent them upon his feet; we outwent them on the path) II 153,502 (v.t.) 'to outstrip, outdistance'. OED 2: arch. (1530-1778). SP, F.Q. V.viii.4.6, 'Yet fled she fast, and both them farre outwent'.

outriding (Col. Mohammed was in such an--) II 523 (n.) 'raid'. T 31: obs. OED: 1568-1812

overblown (Hamdy's long beyt was -- with a flaw of wind) I 424 (adj.) 'blown over'. T 31: obs. OED $v^1$3: 1562-1631. J. Heywood, Proverbs and Epigrams (1867) 163

overridden (they retreated; but were -- by the Nejd) II 431 (adj.) 'to pass beyond or come up to by riding fast' OED 4: obs. (1441-1642) S, II Hen. IV, I.i.30, 'I over-rode him on the way'

overrun (one of them, being infirm, had been -- at little distance) II 125 (v.t.) 'To overtake or leave behind by or in running'. OED 9: now rare (a1400-1857)

overskip (a wall; which they shall --) II 524 (v.t.) 'to overleap'. T 31: obs. OED 1: 1558-1594

padfoot (heavy is the stroke of the great-limbed brute's --) I 516 (n.) 'padded foot of the camel'. T 18: innovation; 'In dialects the same combination had been used to mean 'footpad' (1847) and 'ghost) (1736).'

pall (even they [rosy cheeks] are of the summer's drought, and --ed at their freshest age) I 339 (v.i.) 'to become pale'. OED I 1: obs. (1412-20)

palmstead (in far outlying --s) II 354 (n.) 'small settlement around or in a palm orchard'. X

pan (he might ... have broken my -- with a pistol shot; he ran to him and broke his --, with his mace; the brain rose in his --) II 102,214,248 (n.) 'brain-pan'. T 27: M.E. OED 6: c1330-1839. C, Kn. T. 307, etc.

parabolical (this kind of -- wisdom (the riddle of the Sphinx)) I 197 (adj.) 'expressed in an enigmatical way'. T 31: obs. OED: 1554-1866.

pargeter (house-builders and --s) II 401 (n.) 'plasterer'. OED : obs. (1538-1826); 18th c. sp. Sir Thomas Elyot, 1538, 'cementarii--daubers, pargetters.' EDD: Hrf. and Glo.

pargetter (the negro host was a -- --s dig jis;) II 347, 354 (n.) Cf. supra. 16th c. sp.

passenger (were all these the handiwork of ancient --s) I 219 (n.) 'way-farer'. T 31: obs. OED 1b: (a1450-1875), now unusual. S, II Hen. VI III. i.129

pate (sun pouring upon their weak --s) II 482 (n.) 'head'. OED: 'In modern use, more or less ludicrous nor humorous; possibly he used the word for the sake of alliteration. SP, S.C. Jun. 16; F.Q. I.vi.47.7; IV.xi.38.4 S, passim.

pelf (all that -- of wealthy metal) II 103 (n.) 'wealth'. T 28: SP. OED 3: (1500-20-1874) SP, F.Q. III.ix.4

pentice (a long -- for the majlis, like a nomad tent) II 103 (n.) 'wealth'. T 28: SP. OED 3: (1500-20-1874). SP, F.Q. III. ix.4

perforce (lighting upon aught Majid ... had it away --: we will ... take --; I held his arm --) I 613, II 63, 514 (adv.) 'by the application of physical force, forcibly'. OED A 1a: obs. (c1330-1670). SP, F.Q. I.ii.25.2, etc. S Com. of Err. IV. iii.95.

perilous (cries the -- anatomy) II 282 (adj.) 'capable of inflicting or doing serious harm'. OED 2: obs. (c1386-1606). C, A. Rv. 4189, 'The millene is a perilous man'.

perplext (in -- desert ways) I 406 (adj.) 'confused'. OED: arch. form

pestilent (from the -- Keybar wadian) II 215 (adj.) 'producing or tending to produce infectious disease'. OED 2: (1613-1685) now rare. SP, F.Q. III.iii.40.8. S, Ham. II.ii.215, etc. Milton, Paradise Lost x.695, 'Vapour, and Mist, and Exhalation hot, Corrupt, and Pestilent'.

phasm (him who had seen the --) I 426 (n.) 'phantom'. T 31: obs. OED 2: obs. or arch. (1659-1822).

pickerel (those chop-fallen men that live in the twilight of human life, growing only, since their -- youth, in their pike's heads) II 356 (adj.) 'young man'. T 11: extension. The image is a strongly suggestive one, presenting a picture of a pallid stupid face, with staring fish-like eyes. Pickerel, according to EDD, is used in Suffolk to mean 'a young pike'. The two words come together, in C, E. Mch. 1419 " 'Bet is', quod he, 'a pyk than a pykerel'" it is possible that this line afforded inspiration for Doughty's metaphorical statement.

Pickthank (These were --' words of course) I 451 (n.) 'flatterer'. The capitalization of this word indicates that Doughty took it from Bunyan's Pilgrim's Progress, 'So there come in three Witnesses, to wit, Envy, Superstition, and Pickthank.' (T omits the capital in his list (25) describes the noun as a dial. word, ignoring its literary use.)

pight (a thick stake -- in the ground) II 465 (adj.) 'fixed'. T 28: SP. OED: 14th - 17th c. p.p.

pill (the young man is pilled from the pubis) I 129 (v.t.) 'to peel' T 31:obs.

pilled (adj.) 'bald'. T 25,26: dial., OED 2: obs. or dial. (c1386-1681) C, Rv.T. 15, "As piled as an Ape was his skulle."

piller (--s of the poor pilgrims) II 282 (n.) 'robber'. T 27: M.E. OED 1: obs. (c1320-1496). Cf. T 35: 'Archaism is going too far also when in one work to pill means 'to peel', a piller is a 'robber', and pilled means 'bald'.

pinch at (he would censure the criminal Ottoman administration, and -- all their misdemeanours) I 91 (v.i.) 'to cavil at'. T 27: M.E. OED 9 a: obs. (c1380-1549)

pismire (the -- nation) II 390 (adj.) 'ant'. OED: obs. exc. dial. (c1386-1903). (ant and emmet [cf. supra] are also in this paragraph.) C, D. Sum. 1825. S, I Hen. IV. I.iii.240

plane (an acient dame ..., once fallen in the rugged way, had given money to -- it) I 81 (v.t.) 'to level'. T 30: arch. OED I :c 1320-1847 Douglas, Aeneis XII.xii.188

plash (we saw the droughty desert standing full of --es; wide -- es of ice-cold water; a film of ice upon --es of the fenny valley; the last brooks and --es; all the plain land was a streaming --) I 168, II 185,212,215, 305, passim (n.) 'pool'. T 28: SP. OED sb1: 963-1871. SP, F.Q. II.viii.36.

poke (dates ... are stived in heavy --s of camel-hide) I 227 (n.) 'bag, small sack'. OED sb1: (a1276-1902) now chiefly dial. C, A. Mil. 3780, A. Rv. 4278. SP, F.Q. IV.vii. 6.2, 'like a wide deepe poke, downe hanging low'. S, A. Y.L.I. II.vii.20, 'He drew a dial from his poke'.

politic (They are devout in religion, mild, musing, -- rather than fanatics) I 145 (n.) 'an indifferentist in matters of religion'. OED B 1 b: obs. (1589-1633)

poll (those wooly --s; the bloody -- of his rafik) II 85,156 (n.) 'head'. OED I : 'not now in serious literary use, but common dialectally everywhere.' (c1290-1876) S, II Hen. IV., II.iv.282.

poring (the sun -- upon their weak pates) II 482 (adj.)'looking intently'. T 14: innovation; 'Has always been used of the eyes; but Doughty transfers it to the sun ... if he intended pouring, the printer must take the credit for this poetical use of the word; but I have seen on misprint in Arabia Deserta (Cambridge University Press, 1888), and therefore think he intended 'poring', with reference to 'the eye of heaven'.' (There are, however, at least a half dozen misprints in the first edition: for example, unseely (that were an unseely thing) II 243, which has been corrected in the 1923 ed. to unseemly.)

portraied (and -- the seas and continents upon it) II 127 (v.t.) 'portrayed'. OED: 14th-17th c. sp. This is the sp. of C., R.R. 140, 1077 (but E. Mch. 1600, purtreyed, and R.R. 897, y-portreied). SP, Bel. IV.5, purtraid; F.Q. II.ix.33.8,9; III.i.34.3, pourtrahed; II.xi.11.7, III Pr. 1.9, pourtrayd; H.H.B. 214,purtrayd. B, pourtrayed.

potsherds (-- or much broken glass; upon the -- sites; strewed -- of the ancients; digging ... found --; -- and broken glass) I 161,365,551, II 104,393, passim (n.) 'fragments of pots'. OED: (c1325-1869) now somewhat arch. Cf. T 35 for Doughty's confusion of sherd and shard.

prayerward (ablutions to--; wash themselves to--) I 207, II 501 (adv.) 'toward the time for prayers'. X

prick (the sheykhs -- forth upon their mares; gallants ... --ed after the quarry) I 312, II 468 (v.i.) 'to ride, advance on horseback'. OED II 11: arch. (c1290-1884).C, B. Th. 1944, etc. SP, F.Q. IV.iv.19.2, 'He pricked forth in aid of Satyrane', etc.

privity (Moslems in appearance, that in -- durst acknowledge their small or no belief in the Neby) II 373 (n.) 'privacy, secrecy'. T 31: obs. OED 2: obs. (a1225-a1661). Mandeville (Roxb.) XV.69,"He wald speke with me in privetee".

procure (I will -- even to send you thither) I 108 (v.t.) 'to manage [with infin.] OED II 4c: obs. (1599-1678) SP, Hub. 'I must procure to see them dead'.

proper (at their -- cost) II 442 (adj.) 'own'. T 27: M.E. OED I 1: (a1300-1893), arch. exc. in special connexions.

prowest (the -- and the poorest of these Antarids) I 318 (adj.) 'most valiant'. T 28: SP. OED: arch.; 'App. obsolete from 16th c., but the superlative prowest was much affected by Spenser, whence it has come down in later poets.' (a1555-1869) SP, F.Q.I.iv.41,etc. Milton, P.R. III. 342.

psalmister (I heard him making his moan as another --) I 424 (n.) 'psalmist'. T 31: obs. OED: obs. (1395-c1440)

pubis (the young man is pilled from the --) I 129 (n.) 'pubes'. T 31: obs. OED: erroneously for pubes; obs. (1681-1811)

puissant (swift and -- the[ûl]) I 281 (adj.) 'powerful'. OED: arch. (a1450-1867). SP, S, passim.

pumy (The -- writhen slags) I 420 (adj.) 'of the nature of pumice'. T 28: SP, F.Q. II.v.30, 'pumy stones'; Doughty writes pumice at i.134 and i.377.' OED:16th-17thc. form. prob. arose out of the reduction of pumis-stone to pumistone.

purveyance (thy -- of temmn) II 15 (n.) 'supply (of victuals)'. OED 7:obs. (a1300-1599). C, F. FKl. 904, etc.

puttock ("Do you eat these --s?) I 534 (n.) 'bird of prey'. T 28: SP. OED: obs. exc. dial. (c1440-1881) F.Q. II. xi.ii; V.v.15

quick (the -- spirited Nejders) II 80 (adj.) 'alive'. T 31: obs. OED 2 d: now arch. or dial. (c1200-1895)

quondam (the -- trooper; -- Mes[h]y) II 111,372 (adj.) 'former'. OED a: (1586-1874); not italicized.

raiment (shaking out his --; food and --) I 173,273 (n.) clothing'. OED 1: now rhet. (c1440-1868). SP, F.Q. I. iv.34.1, etc. S, T.G. of V.er. V.iv.106, etc. B, Gen. xxiv.53,etc. Bunyan, Pilgrim's Progress, 'First, The Pilgrims were cloathed with such kind of Raiment, as was diverse from the Raiment of any that traded in that Fair.'

rammish (beasts [goats] have ... no -- odour)) I 430 (adj.) 'rank, strong'. OED 1a: now dial. (c1386-1719). C, G. CY. 887.

range (to alight all round our --s in the military tents) I 11 (n.) 'rank'. OED I 1: now rare (a1300-1847)

rankest (the -- hostile riders) I 404 (adj.) 'most rapid, reckless'. OED 3 b: obs. exc. dial. (1590-a1700)

rankle (sword-wound ... --d inwardly) I 428 (v.i.) 'to fester, esp. to a degree that causes pain'. OED 1a: obs. (c1320-1646)

rasher (-- of cheese) II 152 (n.) 'a slice of some eatable other than bacon or ham, intended for broiling. OED b: obs. (1634, Heywood, Maidenhead Lost) rare. This is an extension, since the slice of cheese is not intended for broiling.

rate (he [father] --d him (son) forth to his labour)) II (v.t.) 'to drive by rating'. OED v^2 2: obs. (1575-1702)

raught (the stave, "The lance of Néby Hûd, -- to the spreading firmament") II 37 (v.i.) 'reached'. OED: obs. pa. t. reach (15th-19th c.). C, A. Kn. 2915, 'That with his grene tope the heven raughte'. SP, F.Q. I. vii. 18.2, 'to the hous of hevenly gods it raught'.

ravin (land of --) I 608 (n.) 'rapine'. T 27: M.E. OED 1: 1340-1862

rawly (sit upon their mares, as they sit on their dromedaries (that is somewhat rawly))II 389 (adv.) 'crudely'. OED 3a: obs. (1576-1697)

rayed (adj.) 'striped'. T 27: M.E. OED ppl. a^3: obs. exc. hist. (c1369-1866) Mandeville (1839) xviii. 198.

raze (his ball went a little awry and --d the thick head-band of a great Beduin sheykh) II 14 'to graze'. OED 1b: obs. (a1586-1808)

reals (n.) 'coins worth a crown' T 22: quasi-English pl.

reave (they are --d by the tribe's enemies; the Bishr ghrazzu, which --d ... nearly all these tribesmen's great cattle; some --d camels; some camels having been --d by a Noamsy ghrazzu; the townspeople's asses had been --d in the Nefûd) I 345,410,505,II 70,339 (v.t.) 'to steal'. T 25: dial. OED 5: (a825-1866) Now only arch. or poet.

reaver (violent --s of other men's goods; --s of each others' camels) I 228, 402 (n.) 'plunderer, thief'. T 25: dial. OED: (not dial.) (c888-1880): 'In mod. use the normal Eng. sp. is less usual than the Sc. reiver (or riever), brought into literary use by Scott.'

rede (the good man promising to do after my rede; I found no better --) II 99,495 (n.) T 25, 26: dial., C. OED: 'The word is very frequent in O.E. and early M.E., and

remained in literary use till the beginning of the 17th c. After that date it is rarely found until revived in arch. and poet. diction in the 19th c.'

reek (recovering themselves at nightfall and kindling fires, the -- defended them from the insect plague) I 386 (n.) T 25 lists to reek 'to exhale vapour or fog', dial.; this is the only instance of reek I have noticed and means 'smoke, or the smell of smoke' (OED 1:c825-1815)

refrain (Zamil cannot ... -- the unruly multitude) II 343 (v.t.) 'restrain, hold back'. OED I 1: obs. (c1380-1645). C, I. Pars. 385-90

reliven (blithe new knelling of the pestle and mortar --ed the company) I 369 (v.t.) 'bring to life again'. X

remove (at the --s; they count it fifteen --s; we came in another --; we heard shouted, 'THE --!') I 67,272,323, II 459 (n.) 'departure to another place'. OED 5: now rare (very common c1590-1760). S, All's Well V.3.131, 'Who hath for four or five removes come short

rent (n.) 'income'. T 27: M.E. OED 1 b: obs. (a1225-1783) C, Monk's T. 221.

respond (chamber, not high, not --ing to the dignity of the frontispiece) I 107 (v.i.) 'to correspond to'. OED 3a: rare (1591)

rest (the short half-hour which --s till it is dark night) II 459 (v.i.) 'to remain over'. T 30: arch. OED 1 b: obs. (1530-1700)

retchless (-- of all that pertains to their living) II 278 (adj.) 'reckless'. T 27: M.E. OED: 14th-17th c. form

ribald (by the eyes and unsettling looks of this --; Eigh! said the --, lifting his eyes to heaven; the battle of these --s is to win their adversaries' hareem) I 295, II 116,151 (n.) 'low fellow'. T28: obs. OED 2: obs. (a1301-1641)

ribald (the old -- housewife) II 294 (adj.) 'offensively obusive, wantonly irreverent' is not obs. OED B a: (1500-20-1890) This exemplifies Doughty's use of obs. and current usages of the same word, a practice which makes his style confusing.

richard (a sheykh, a coffee-host, a -- amongst them of a few cattle) I 246 (n.) 'rich man'. T 15: innovation; 'It is a French richard which Doughty here uses in an ironical sense. I cannot agree with Miss Treneer, op.cit. p. 167, that it means 'an ill-bred rich man'. The irony is in the small wealth of a shek who is considered rich by the Arabs. There is no suggestion of ill-breeding in the French word; and there was none in the (Germanic) Christian name at the time when its etymological sense was not yet forgotten.' Burton uses the word in The Gold-Mines of Midian and The Ruined Midianite Cities

(London, 1878), p. 271: "Sharma' ... had its settlement of richards near the sea"; but because he italicizes it, I suppose we must take it as French. Doughty's innovation, if such it be, is not startling, however, in the light of Burton's use ten years earlier.

right (adj. and adv.) 'true, veritable, truly'. T 27: M.E.; 'as he says "right English" for what we call "pure English"'.

rime (a shepherd's --; with a mocking --; his boastful --s ... were oftimes sung for me; one of them sang me some --s of a ditty known to all the Kahtan) I 459,466, II 27,37 (n.) 'rhyme'. Cf. OED note on sp. of this word: SP to c1560, rime; revived about 1870 onwards.

rimple (he had --s, as a triglyph) I 171 (n.) 'wrinkle'. T 25: dial. OED: Now dial. (c1440-a1825)

ringed (-- hair) I 102 (adj.) 'curly'. X (no sense of ringed, ppl.a., OED, applies here)

roun (v.) 'to whisper'. T 27: M.E.

rout (the Princes walk before the --; a -- of villagers came on behind us) I 599, II 81 (n.) 'assembly'. OED I 1: (12..-1866-1), now chiefly poet. C, A. Kn. L636, 'a route of lordes'. SP, F.Q. II.vii.44.1; II.ix.17.1; etc. S, T. of Shrew III.II.183;etc.

ruffle (- in glorious garments; - young ignorants. The old multiplier alighted solemnly and ruffling in his holiday attire) I 289, II 153 II 439 (v.I.) 'to swagger'. T 30: arch. OED v^2 2: Now arch., very common c1540-1650 (1484-1894)

ruffle (they (sheep-dogs) are loud-mouthed and ruffling with strangers)) I 382 (v.i.) 'to set upon with violence'. OED v^2 4: obs. (1489-a1721)
(a rising wind --d about us) II 244 (v.i.) 'to bluster' OED 3 (1579-1790) (cistern water --d by a morning breath from the figgera) II 199 (v.t.) 'to agitate' OED v^1 3 (1528-1889)
(turned with --d looks, to understand if she were not mocked; --d humour) I 375 490 (adj.) 'discomposed' OED ppl.a 3: (1741-1891) T 31: obs.

ruffler (our two misliving --s) I 63 (n.) 'arrogant fellow'. T 30: arch. OED 2: Now arch. (1536-1881)

ruffling (most rarely is there any -- of rash heads among them) I 145 (n.) disalusion, disturbance, tumult OED vb^1 sb. 2 1a: obs. (c1440-1611). T 30 notes ruffling 'swaggering' II 404, but I have been unable to find it on that page.

rumble (in the most --, weariness, and peril of the world is rent and silence) I 71 (n.) 'commotion, bustle, tumult'. OED 2: obs. (c1386-1682). C, E. Cl. 997, 'A stormy peple...Delitynge euere in rumbul that is newe'.

rumour (The air is filled many days, for miles round, with heavy --; though by the doors it was a street about,

had heard a --) I 421, II 404 (n.) 'uproar'. T 31: obs. OED 6: obs. (1462-1639)

rundle (the sun's great -- went down; the --s of a stone dashed into water) I 71, II 16 (n.) 'ring, circle'. T 31: obs. OED 1a: obs. (c1305-a1843); very common in 17th c.

saltish (grounds in these deserts are) I 296 OED 1a: obs. (1477-1875) (adj.) 'salty'. T 29: SP

salty (a -- crust) I 296 (adj.) 'consisting of salt'. T 31: obs. OED 2: obs., rare (1605-1665)

santon (of a -- whose makám (sacred place of sepulture) is seen thereby) I 13 (n.) 'a European designation for a kind of monk or hermit among the Mohammedans'. OED 1: (1599-1825). 1599, Hakluyt, Voy. II. i.204, 'There go in the foreward 6 Santones with red turoants vpon their heads'.

sapient (Soloman, in his -- impatience) II 423 (adj.) 'wise'. OED 1a: (1471-1868) 'a learned synonym, in serious use now only poet.' S, Lear III.6.24, 'Thou, sapient sin, sit here'.

sate (two or three more -- with him) II 320 'sat'. OED: obs. form, 14th c.-- C, BD.290. SP, passim.

saw (the next land-holders hearkened gladly to my --, for water is mother of corn and dates, in the oases) II 197 (n.) 'discourse, speech'. OED sb^2 1: obs. (9..-1621)

scald (when we have eaten what is uppermost we -- our fingers; lest the burning sand should -- our tender feet) I 400, 517 (v.t.) 'to scorch, burn'. OED 6: obs. exc. dial. (a1300-1881). C, A. Mil. 667.

scalding (under the -- sun; -- tempest of sun's rays; long -- reaches of basalt rolling stones; a mid-day "clear heat", which beat -- upon the worsted booths; saw me go upon the --stones) I 351, 377,405,424,442 (adj.) 'scorching'. OED 1c: obs. (1500-20-1720) S, III Hen. VI, V.vii.18, 'Went all afoot in summer's scalding heat'.

scathe (I am this second year, in a perilour country, and have no --) II 342 (n.) 'harm'. T 29: SP OED 2c: Now arch. and dial. (1303-1839)

scatterling (such --s as were come along with us) I 515 (n.) 'a wandering vagabond'. T 29: SP. OED: now arch. (1590-1824). SP, F.Q. II.X.63.

school (This is -- to depart on the morrow betimes) I 504 (n.) 'the lore or knowledge of a subject imparted by teaching'. T 15: OED III 11a (1390-15..)

schoolery (the harsh and hasty world's --) I 383 (n.) 'that which is taught in a school'. T 29: SP. OED: rare (1591-95-1894). SP, Col. Clout 702

scorn (we are dismissed with a --) II 125 (n.) 'a manifestation of contempt'. OED 2: arch. (c1275-1850). C, A. Mil 3388, 'He ne hadde for his labour but a scorn'. S, passim.

scrip (he drew out parched locusts from his --) II 245 (n.) 'small bag or wallet'. OED sb[1]: arch. (a1300-1870)

scritch (the witch --ed like a jay) I 378 (v.i.) 'to utter a loud cry, screech, shriek'. OED: arch. (a1250-1840). Painter, Palace of Pleasure, I 49 (11th novel) '...she cried out, and all her maides skriched with her'

scritching (we heard -- owls sometimes in the still night) I 305 (adj.) 'screeching'. OED: arch. (1592-1888): this instance cited (1648 next earlier ex.)

scrog (the few thorn-tree --s and barren broom bushes) I 406 (n.) 'stunted bush'. T 25: dial. Douglas, Aeneis IX. Prol. 37. OED 1: chiefly Sc. and North. (a1400-1893)

scruze (v.) 'to squeeze'. T 25,26; dial., SP. SP, F.Q. II.xii.56. EDD: Glo. only. OED: now dial. (1590-1706)

sectator (they themselves are fanatic --s of the old koran reading) I 264 (n.) 'partisan, sectary'. T 31: obs. OED: now rare (1541-1888): this instance cited.

seeing (Magnanimous fortitude ... were in their -- the hardihood of a madman) I 267 (n.) 'opinion'. T 11: extension.

seeing (in my accustomed --) II 528 (n.) 'sight'. OED 1: (1375-1859) rarely an act

seen (reputed to be -- in leechcraft) I 255 (adj.) 'skilled, versed'. T 29: SP. OED 2: very common in the 16th and 17th c., now arch.

seen (well --) (adj.) 'well read'. T 29: SP. OED 2: (1528-1886) very common in the 16th and 17th c., now arch. S, Tam. Shr. I.ii.134

seethe (They -- the guest-meal therein; Mahanna had killed and --d the sacrifice of hospitality; the --d flesh... was served upon a might mess of Wejh rice; a vast metal tray of the --d flesh upon a mess of thura; the supper dish of --d wheaten stuff) I 227,383,502, II 78,459 (v.t.) 'to boil'. OED 1: obs. or arch. (c1000-1849). C, A. Prol.383. 'He koude rooste and sethe and boille and frye'; Cl.171, 'Wortes or other herbes ...The whiche she shredde and sethd for hir lyuynge'

seething (lye of the second --) I 364 (n.) 'the action or an act of keeping a liquid boiling hot'. OED 2: obs. (1387-1725)

sensible (seven torrent channels (not all -- to our eyes); there is no -- elemental waste) I 296,395 (adj.) 'able to be sensed, appreciable'. T 27: M.E. OED 4 (1398-1880)

sepulture (n.) 'interment'. T 27: SP OED 1 (1297-1902)

sere (the -- leaf-branches; go to seek the -- sammara timber; had seen some -- sammara trees; scudding stems of -- desert bushes; -- white arms of a dead acacia) II 117, 121,185,216,217 (adj.) 'dry, withered'. OED 1a: now poet. (824-1901). S,passim.

servitor (the porter, the coffee server, a swordsman, and other --s of the guest house; a -- brought me a cup of coffee) II 315, 508 (n.) 'a (male) personal or domestic attendant (in early use chiefly, one who waits at table); a manservant'. OED 1: (c1330-1877) now arch. T 40: raises Doughty's style above the normal. One use in C (but 80 of servant), D. Sum. 2185. SP, Col. 770 (but servant 20 times). S, I Hen. VI. II.i.5; etc. B, II Kings iv.43 (only instance, but servant over 600 times in B.)

set (this defended the --s from early flights of locusts) II 436 (n.) 'a rudimentary fruit as first formed from the blossom'. T 12,13; this would provide an earlier date than that in OED (1891).

settle (where the sun goeth on --) I 416 (n.) T 31:obs.; in Doughty's tr. of King Alfred; 'O.E. setl 'seat, stool, bench' could also mean 'resting-place'. The word in this sense is not found after the Old English period: it is therefore not recorded in O.E.D.'

settle (in the midst is a square --; the high square -- of the Emir; a like ranging bank and high -- are seen under the opposite mesjid walls) I 14, 606 (n.) 'chair, bench, stool, or the like' OED sb[1] 2a:obs. (c897-1483). Bunyan, Pilgrim's Progress, '...looking sorrowfully down under the Settle, there he espied his roll...'

seyl (without furrows of --s or wadies) I 219 (n.) T 22: quasi-English pl.

seyl (the waters --ing from Kheybar; all these parts -- into the W. Jizzl; the molten stone had --ed down the Arabian valley) I 161,174,395 'to flow, as a torrent'. T 22: innovation from Arabic

shadow (they ... stand --ing out that hot noon hour in the master's booth; to stay still --ing out some days in pleasant discourse in at sweet lemon groves) I 144, 307 (v.I.) 'to obtain shade, 'take shelter from sun' (intr. for reflexive). OED 1c: Obs. (a1533-1607). No ex. with out.

shard (the buttermilk of the flock, dried by boiling to the hard --) I 262 (n.) 'remnant'. T 35: Sc. word used by Burns OED sb[1] 4d (1785-1883)

shard (it seemed like nothing so much as an immeasurable cow-shard) I 395 (n.) 'a patch of cow-dung'. T 25,35: now obs. except in dial. (1579-1626); Cf. sherd (a prodigious

-- of old vulcanic matter), used with same meaning, and sets the burning -- under dry straws, and powders over more dry camel-dung), an extended meaning, 'camel-dung'. OED sb^{2} (obs. exc. dial. (1545-1876) Elyot, Diet. s.v. Bonasus S, Ant. and Cleo. III.ii.19.

shard (a -- pierced with two eyes) I 433 (n.) 'sherd, potsherd' T 35: confusion with above two uses. OED sb^{1} 4 (c1000-1678)

sharn (n.) 'dung'. T 25: dial. OED: dial. 7 Sc. (c825-1893)

shawm (--s of green grass stalks) II 119 (n.) OED: 'a mediaeval musical instrument of the oboe class, having a double reed enclosed in a globular mouthpiece.' (c1350-1865) Doughty has extended this to mean simply 'pipe', since green grass would make the instrument simple and temporary. He has chosen this word because of its closeness in sound to the Arabian n. hawwama. C, H.F. 3.128. SP, F.Q. I.xii.13.2, V.v.4.5.

shed (and shed them [locks of hair] in the midst like a Christ; he was of goodly stature with ...hair -- (as we used to see in the images of Christ) and hanging down from the midst in tresses)) I 595, II 527 (v.t.) 'to part or divide (the hair)'. OED v^{1} 2a: (a1300-1888); I 595 cited; now Sc. and dial. EDD: Sc., Yks., Lins., Lnk., Lth., Nhb., Cor. Cf. side-shed, II 538.

shewer (--of the way) I 493 (n.) 'shower'. OED : 14th-19th c. sp., now arch., very common c1540-1700.

sheykhess (This --, when she heard) II 276 (n.) 'a female sheykh'. T 13: innovation

sheykhly (A -- kinsman of the dead) II 449 (adj.) 'having the characteristics of a sheykh'. T 12: innovation accredited to Doughty by OED

shive (a -- of wood) I 433 (n.) 'piece of wood split off'. T 31: obs. OED sb^{1} 5: obs. (1661-1786)

shiver (little red --s of silex or cornelian lie strewed upon the old town-site) I 550 (n.) 'a flake or splinter of stone'. OED sb^{1} 1c: now Sc. and dial. now rare except in phrases. T 31 lists shiver (I saw in Rasheyd's shop some old --s of Ibrahîm Pasha's bombshells) II 403 Ln. as obs., 'a piece of wood split off' (OED, c.1205-1885). C, D. Sum 1840, 'and of youre softe breed nat but a shyvere.' SP, F.Q. III.vii.40.9, 'glauncing brast In thousand shivers'. S, R. II, IV.i.289, 'There it is, crack'd in a hundred shivers'. B, Rev. 11.27, 'as vessels of a potter shall be broken to shivers'.

shoveling (camels' -- tread) II 422 (adj.) 'walking languidly or lazily'. OED v^{2}: now rare (c1430-a1825)

shrew (these --s played an ill comedy; these Semites, feeling themselves such --s, have no confidence in man; Zeyd, who could well play the -- in other men's wedlock; quoth

the iniquitous --; a --'s proverb) I 67,256,320, 358,378 (n.) 'rascal, villain'. OED sb^2 1: obs. (c1250-a1650) C, passim.

shrew (he was a -- at home and ungracious) II 288 (n.) 'a man given to railing or scolding or other perverse or malignant behaviour'. OED 3: (13..-1839); now only a woman.

shrewd (There are many -- haps in Arabia) II 401 (adj.) 'fraught with evil or misfortune'. OED 4: obs. (a1508-1821). T 27 lists as M.E. shrewd meaning 'of evil disposition' but does not give p. reference; this is another use of the adj.

shrewdness (n.) 'maliciousness'. T 27: M.E. OED 1: obs. (c1315-1540) C, H. Fame 1853.

shrewish (heartless levity and -- looseness of the tongue) I 542 (adj.) 'wicked, ill-disposed, malignant'. OED 1: obs. (c1375-1481)

shrink (he re-entered bye and bye, --ing the shoulders) I 499 (v.t.) 'to shrug'. T 31: obs. OED 14c: obs. (1605-1720)

shroud (marksman ... went to -- himself) II 149 (v.t.) 'to take shelter'. OED 2b: obs. (1553-1653). Decameron II.2 (p. 51), '...rufully hee went spying about the walls, for some place wherein to shrowd himselfe, at least, to keepe the snow from falling upon him.' SP, S.C. F.122; F.Q. I.1.6.9; etc.

sib ("O Khalil! -- to the elephant.") I 459 (n.) 'brother'. T 33: tr. of Arab. nasib. OED sb^2 3b (a1023-1894)

silken (with great tassel of blue --) I 507 (n.) 'silken material'. T 11: extension

silly (her hand is for the -- distaff) I 240 (adj.) 'insignificant, trifling'. OED 2b: now Sc. ((1587-1889)

silverling (a little powder of quinine should be truly sold for a --) I 256 (n.) 'a small silver coin'. T 11: extension.

simples (if I did but ask the names of the --; their grandam's skill of --; he sought certain -- which grew only in these diras) I 218,258, II 147 (n.) 'plant or herb employed for medicinal purposes'. OED B 6: now arch. (1539-1889); in common use from c1580 to 1750, chiefly in pl. Elyot, Castel of Helth (1541), 'Where a sycknesse may be cured with s[illegible]es ...' S, R. and J. V.1.40, etc.

skill (those who are bred in the khala have an excellent -- of the way) I 408 (n.) 'practical knowledge in combination with ability' OED sb^1 6 b (with of): arch. (1553-1889)

skipt (they -- up laughing to patter their prayers) II, 61 (v.I.) 'skipped'. OED: 16th c. form. Used by Doughty here for the sake of the light sound.

skritching (I heard a -- of fanatical women) II 402 (n.) Cf. scritching, supra.

slack (and made us -- our thirst) I 235 (1923 ed. slake) (v.t.). This may be a misprint, though OED slack 3b (1631-a1904) means slake. I cannot determine whether this is the slack, 'to loosen' T 29 lists as SP.

sleight (Asiatic prudence, that is foxes' --) I 55 (n.) 'craft, cunning'. OED sb[1] 1: now rare or obs. (c1275-1841); in very common use down to the 17th c. C, A. Prol. 604; etc.

sleighty (what is more -- than a fox) II 144 (adj.) 'possessed of, making use of sleight or craft'. OED 1: now rare (c1375-1615); frequent in Lydgate and from c1530 to c1580.

sliding (-- drink-meat) (adj.) 'slipping down easily' T 27: M.E. OED 3a(c1374-1856)

slothing (moves them from -- in the tent's shadow to prowl) I 279 (n.) 'idling'. T 27: M.E. OED 2: (1390-1888) now rare (this instance cited)

slowing (Those few hours lost by the treacherous -- of Horeysh) I 478 (n.) 'delay'. T 13: extension; 'from the obsolete verb to slow "to lose (time) by delay"'

slug (your lubbers -- out these long days) I 224 (v.t.) 'to pass time in inactivity or idleness'. OED v[1] 3: now somewhat rare (a1548-1888)--this instance cited; the next latest, 1621. SP, F.Q. III.vii.12; II.1.23

slugging (adj.) 'lazy'. T 29: SP OED: c1430-1611

smell to (she --s to her young) I 324 (v.i.) 'to smell over'. T 27: M.E. OED II 6 (c1200-1890) C, Rom. Rose 1669

smell-feast (their hareem cooked secretly...for fear of --s; the poor --) I 442, II 536 (n.) 'one who comes attracted by the smell of food'. T 31: obs. OED: now arch., very common c1540-1700 (1519-1884)

smock (a cotton --; the simple blue -- of calico dipped in indigo, the woman's garment in all Arab countries; a cotton -- [of children]; some of these women's --s are made openwise, as it were but a shirt-cloth, through whose midst the head is put; so only hanging from the neck, the stuff is gathered in under their arms; in their old ragged --s) I 195,203,292,302,375, passim (n.) Doughty uses this (as the instances cited make clear) for the only garment worn by the Arab women, instead of for 'under-garment', the meaning of OED 1 (now arch. or dial., common down to 18th c.), used by C, A. Mil; 3238; E. M . 2353, etc. Hence this is an extension. H. St. J. Philby in Arabia of the Wahabis uses smock in the same sense: pp. 47, 48 (of a dwarf), 48 (of children as well as of women), 59. Smock is used in Purchas, Hakluytes Posthumus (Glasgow, 1905), IV, 14, 16, IX, 101, etc.

snib (he will -- his disobedient son with vehement words; would -- his only son tyrannically and foully; he -- bed them early and late; I -- my wife because a woman must be kept in sujection) I 240,269,537, II 141 (v.t.) to rebuke'. T 25, 26; OED v^1 1: now dial. and Sc. (a1300-1888) (Doughty cited) Common in literary use down to c1675; SP. Bunyan, Pilgrim's Progress

snib (el-Thegif, who are --bed as Yahud; are --bed at Heteym) II ('Christian snibbeth his friends for unadvised speaking') 174,294 (v.t.) 'to check by some repressive action'. OED 2(c1500-1674)

snapt (the branch -- under his weight) II 152 (v.i.) 'snapped'. OED: arch. form

snivelling (a -- song) I 45 (adj.) 'displaying emotion or the semblance of it'. T 31: obs. OED 3b: 1673-1771

sod (a plentiful warm mess of -- wheaten stuff, good for hungry men) II 435 (adj.) 'boiled'. OED 1a: obs. (1297-1658). C, I. Pars. 900-5, 'sode flessh'.

someturns (a litterate Moslem ... who has -- made profession of Christianity) II 419 (adv.) 'at some time or times'. X. Probably compounded from turn OED 27: obs. (.3..-c1330), 'the occasion or time at which something happens'.

somewhat (Other men jeopardy -- in hope of winning) I 204 (pron.) 'something, a certain amount'. T 31: obs. OED A,: now arch. (c1200-1819)

somewhiles (their thought fell -- upon that jehud) I 537 (adv.) 'sometimes'. OED 2a: now dial. or arch. (1528-1901); frequent in the latter half of the 16th c.

son of OEdipus (A Beduin weled, --, sitting amongst the second wiseacred, unriddled me at the moment) I 197 (n. phr.) Cf. OED, OEdipus: name of Theban hero who, according to the ancient Greek legend, solved the riddle propounded by the Sphinx; allusively applied to one who is clever at guessing riddles (1557-1777). Since the riddle the Beduin guessed was actually the riddle of the Sphinx, this is not completely an allusive use of the word.

soon (that -- thriving of his honest industry) I 401 (adj.) 'quick'. T 31: obs. OED 1: not obs. (a1400-1891)

sooner (resembling the Syrian peasantry ... -- than the ... Arabians) I 235 (adj.) 'rather'. T 33: colloq. or dial.

sooth (a grave curiosity, "Could this be --?") I 497 (n.) 'truth'. OED I 1a (without article): (c950-1875) in common use down to the first half of the 17th c.; after this app. obs. (exc. perh. in sense 4c), until revived as a literary archaism, chiefly by Scott and contemporary writers.

sooth (there is in -- breadth of good soil) I 18 (n.) 'truth'. OED 3 c (in sooth): arch. (1390-1812)

sooth (I will tell you the -- in all; such will tell thee --; I will tell you the -- in this) I 297,423, II 219 (n.) 'truth'. OED 5 b (to tell the sooth): (a1325-1805)

sooth (Wellah it is --, Khâlil) I 482 (n.) 'a true saying' OED 6: obs. (c1200-1640-1) C, Sq. 166

sorditatus (a poor-seeming sheykh (unless perhaps --) I 403 (adj.) 'ill-dressed in token of mourning'. T 13: innovation; a concept which we lack in English.

sot (the great -- had now a cross coaled upon his cottage door; I know not what ignorant --s; is not he a -- that will burn his own fingers; 'have a care with her,' cries the great --; an impious --) I 173,273,312,482,536 (n.) 'fool'. OED sb[1] A 1: obs. (c1000-c1745). ED: Sc., Yks., Suf. S, Temp. III.iii.101; etc.

souse (the birds flew without courage wheeling at little height, after a turn or two they --d) I 567 (v.i.) 'to swoop down'. T 29: SP. OED v[3] 1a: now arch. (1589-1806) F.Q. I. v.8

Spanish (So the -- say ... amo) I 316 (n.) 'Spaniards'. T 31: obs. OED sb[1] B 2a: rare (a1660--Francis Brooke, tr. LeBlanc's World Surveyed)

spar (the lad stole in again having softly laid up the --) I 371 (n.) 'a bar of wood used to fasten a gate or door'. OED sb[1] 3a: obs. (1596-1668). SP, F.Q. V.xi. 4.2, 'opening streight the Sparre, forth to him came'

spar (the gate was --red; at evening he --red the door; --red the iron door; had --red his yard door) I 193, 290,364, II 313 (v.t.) 'to bar'. T 29: SP OED v[1] 1 a: now arch. (a1200-1888); (Doughty cited) SP, F.Q. V. x.27, etc.

speed (he had a book ..., and he sped very well by it for he could cast out the jins more than any person besides) II 3 (v.i.) 'to succeed with'. OED I 2: now arch. (a1122-1791). C, TC. 2.26, 'and spedde as wel in love as men now do'

spence (the shelves, --s and little cellars) I 96 (n.) 'cupboard'. T 25: dial. OED 1: now dial. or arch. (c1386-1865). C, Sum. 223. Elyot, Dict.

spirituous (Emir in his -- humour) I 593 (adj.) 'spirited, animated, lively, vivacious'. OED 1: now rare (1599-1888); this instance cited (next latest, 1751)

spirituous (the -- poets of the Arabian antiquity) II 359 (adj.) 'spiritual'. T 32: obs. OED 6: obs. (a1631-1727)

spretting (And pleasant those sounds of the -- milk under the udders in the Arabs' vessels!) I 263 (adj.) 'spirting'. T 25: dial.

spring (they find the -- of new pasture) I 307 (n.) T 25: 'springing', dial. OED 11½, now rare (1624-1822), seems more suitable: 'a springing up, growing or bursting forth of plants, vegetation, etc.; a growth or crop'. T has chosen 10c, 'young growth shoots, or sprouts, and the lower undergrowth of trees or shrubs'. Cf. B, Joel ii.22, 'Be not afraid, for the pastures do spring.'

stale (he rose quickly, seeing a mâga staling, and ran to take water in the hollow of his hand; camels at all times ... -- more often and little than other animals; when any camel --s, run thou and rinse the hands) I 212, 459, II 266 (v.i.) 'to urinate'. T 25: dial. OED v^1: obs. exc. arch and dial. (14..-1903)

stamping (I saw the lately reaped harvest gathered in great heaps to the -- places) II 354 (adj.) 'threshing'. from v, OED I 1c: obs. exc. dial. (1388-1856)

standish (dates were brought me...in a metal --) I 588 (n.) 'a footed dish'. T 11: extension

stead (coming near a -- where they will encamp) I 221 (n.) 'a locality'. OED 2b: obs. (c1000-1596).

stead (every desert -- is named) I 48 (n.) 'an inhabited place'. OED 3: obs. (c1250-1577).

stead (the nomad households pitched in their old --s; great stones laid about the old --s of their beyts) I 510, II 271 (n.) 'natural place'. OED 5: obs. exc. arch. (c888-1887)

stean (they lay up a new -- in a little cave) I 450 (n.) 'earthenware pot'. T 25: dial. OED: now only dial. and arch. (c1050-1908) SP, F.Q. VII.vii.42

stele (key is a wooden --) I 143 (n.) X This is probably the M.E. (north dial.) stele, from O.E. stela, 'stem, haft', to be found in Sir Gawayn and the Green Knight, 214, 223. It is not the term used in Green archaeology, 'an upright slab or pillar, usually with inscription and sculpture, especially as gravestone' (Cf. Gertrude Bell, Letters, I 226 (Wed., May 1st, 1907): 'There was only one thing of real interest, a very curious stele with a female figure carved on it, bearing what looked like water skins, and two lines of inscription above.') Possibly this key was curiously carved and hence suggested stele in the archaelogical sense to Doughty; no carving is mentioned, however. Cf. SP, F.Q. V.xii.14: And in his hand an huge polaxe did beare, whose steale was yron studded, but not long.

steyner (the stone-workers are hewers, well --s and sinkers) II 401 (n.) 'stone-mason'. T 13: innovation

stickling (-- mistrust of one another) I 265 (adj.) 'contentious'. T 13: innovation; related to the obs. v. to stickle 'to contend, meddle with' (OED 3c: 1647-1664)

stiff (adj.) 'strong'. T 25: dial.

stint (v.) 'to stop'. T 25,26: dial., C.

stive (clotted dates ... are --d in heavy pokes; dates, which are yellow, small and --d together) I 227, II 77 (v.t.) 'to stuff'. T 25: dial. OED v^2 : (1320-1888), now chiefly Sc.

stomach (n.) 'anger'. T 25: dial. OED 8c: obs. (c1540-a1825)

stomach (whose is not of this --, him they think unmeet for the road; Howeychim found few of his -- at el-Aly) I 3,508 (n.) 'disposition'. OED 7: obs. (1476-1610)

stonehenge (The ceiled chambers are --s) I 12 (n.) 'a building resembling Stonehenge'. T 32: obs. OED: 1547-1701

stound (Saat is with the Aarab 'a --,' a second or third space between the times of prayer) I 353 (n.) 'a period of time'. T 25, 26: dial., C OED 1a: obs. exc. dial. (a1000-1838) SP, S.C. Sept. 56

stourly (he looked --about him) I 127 (adv) 'fiercely'. T 25: dial. OED 2: Sc. (c1375-1896); (this instance cited)

straiten (a rock which first --s our descending way) I 51 (v.t.) 'to contract, narrow'. OED 1a: now somewhat rare (a1552-1895). B, Job.12.23, 'He enlargeth nations and straiteneth them again'

straiten (The Tubj is ...so --ed betwixt mountain rocks) II 183 (v.t.) 'to confine'. OED 4 a: now rare (1570-6-1862). B, Job xxxvii. 10, 'and the breadth of the waters is straitened'.

straw (the poor soul...--ed down vetches...for our thelûls) II 537(v.t.) 'to strew'. OED v^1 1a: obs.exc. arch (c1200-1896). C, LGW. 207, 'I bad hem strewe floures on my bed'. B, Mat.xxi.8; etc.

strigil (Even the sale-horses are not curried under the pure Arabian climate: they learn first to stand under the -- in India) II 391 (n.) This is not OED 1, 'an instrument with a curved blade, for scraping the sweat and dirt from the skin in the hot-air bath or after gymnastic exercise (Antiquity)', but EDD, obs., N. Cy., 'an instrument made of wood or iron used for removing the profuse sweat from horses'.

strike (a -- of corn) II 211 (n.) T 32: 'an indefinite measure of quantity', obs. OED 4: (1284-1868), not obs., 'a denomination of dry measure, used in various parts of England (but not officially recognized since the 16th c.); usually identical with the bushel, but in some districts equal to a half-bushel, and in others to two or four bushels.'

stript (-- off her blue smock) II 447 (v.t.) 'stripped'. OED: variant form.

strong (he would now ride --) I 193 (adv.) 'strongly'. OED 1a: obs. (c900-1841) SP, F.Q. II.viii.49.3, 'when he stroke most strong'.

stud (The cabin was of --s and fascine-work) II 535 (n.) 'post, prop'. T 30: arch. OED 1a: (c 850-1915), not obs.

summer (when we were -- --ing) I 230 (v.i.) 'to spend the summer'. T 25: dial. OED1a: now chiefly Sc. and U.S. (c1440-1899). B (Geneva), Isa. xviii.6, 'The foule shal sommer vpon it, and euerie beast of the earth shal winter vpon it.'

sunrising (at each new -- I returned) II 97 (n.) 'sunrise'. OED 1a: now rare or arch. (c1250-1883)

sunsetting (ascended about the --) II 310 (n.) 'sunset'. T 32: obs. OED 1: now rare or arch (c1440-1868)

swap (and --t off at once ...the miserable man's head) II 17 (v.t.) 'to strike'. T 27: M.E. OED 1b: obs. (a1350-1888); this instznce cited (next latest 1577-82)

swart (brown and -- coloured) II 459 (adj.) 'dark in colour, black or blackish'. OED: now only rhet. or poet. (c1000-1890). C, HF, 3.557 (var.) 'Blak blo grenyssh swarte Red'.

swarty (hills and crests; they were very --, and plainly of the servile blood) II 69, 451 (adj.) 'swarthy'. T 32: obs.; C swartish. OED: now rare or obs. (1572-1888); (Doughty cited).

sway (he...--ed-to the iron door) I 368 (v.t.) 'to swing'. T 25, 26: dial., SP OED 13: dial. (1590-1894) SP, F.Q. I.xi.42.

swinge (the fellow had been --d yesterday before Abdullah) II 328 (v.t.) 'to beat, flog'. OED v^1 1a: arch. or dial. (a1553-1888); this instance cited (next latest 1828). S, T.G. of Ver. III. i.392; Mer.W. V.v.197; etc.

tale (he gave me up the -- of his silver; his yearly -- of the increase) I 176, 267 (n.) 'account reckoning' T 30: arch. OED 8: obs. (1401-1806-7)

tale (they will sit taling awhile under the stars; instead of the cities' taling) I 70, 263 (v.i.) 'to tell stories'. T 27: M.E. OED 6: obs. (c1205-a1500). C, Troylus III. 182 (231).

talion (n) 'the law of retaliation by like punishment and injury'. T 33: learned word. OED: 1412-20-1880

taste (Aly was a maker of ribald lays; such are much --d by the Aarab) I 496 (v.i.) 'to appreciate, enjoy'. T 24: Arabic usage

taverner (the coffee -- served us) II 510 (n.) 'one who keeps a tavern'. OED 1: arch. (13..-1868)

techy (this sheykhly man...was always welcome to the -- Moghrebies) I 511 (adj.) 'tetchy'. OED: obs. and arch. variant (16th-19thc.)

teeming (their looks ...were not hollow, but round and I-) II 535 (adj.) 'as if pregnant, gravid'. OED ppl.a 1a: arch. and dial. (1535-1822). S, R.II, II.i.51

teen (this is ever his nature, full of --) II 231 (n.) 'annoyance, anger'. T 25,26: dial., C. OED sh[1] 2: obs. exc. Se. (c1200-1819) C, Kn.T. 2248 Langland, Piers Plowman A VIII. 100

tempt (wean themselves from the irreligious and uncomely use...and not -- it again) I 248 (v.t.) 'to try'. T 8: etymological sense. OED I1: obs.(a1300-a1644)

tetter (I have seen the -- among children) II 348 (n.) 'a general term for any pustular herpiform eruption of the skin'. T 30: arch. The term is used, however, in Thomas HawkesTanner's A Manual of the Practice of Medicine (London, Henry Renshaw, 1857, 3rd ed. revised and improved), the medical handbook that Doughty had with him in the desert, 'herpes or tetter', p.659. OED 1: (a700-1850), not arch. It is also to be found in S, Troi. and Cress. V.i.27; Ham. Iv.71

thank (he would win a -- for himself from the village sheukh) I 524 (n.) 'an expression of gratitude'. OED 4c: now rare (13..-1839) C,A. Prol. 612; TC.3.643

that (pron.) 'that which'. T 27: M.E.

thereabove (they had found potsherds! -- lay a fathom of clay) II 394 (adv.) 'above or on top of that'. OED a: obs.(1382)

therine (thus our father said treacle..., the antidote of therine poisons) II 13 (adj.) 'of wild beasts'. T 15: innovation.

thievish (in -- country ...it were no good thoroughfare for caravaners) I 439 (adj.) 'infested or frequented by thieves'. OED1: obs. (1483-1632). B (Cranmer, 1541), Ps. x.8, 'He syteth lurkyng in the theuish corners of the stretes'; (Coverdale, 1535) I Macc. i.35, 'Thus became it a thievysh castele'. S,R. and J. IV.i.79, 'or walk in thievish ways'.

thrall (the Kahtâh ...made the young Moor their --) II 449 (n.) 'captive prisoner of war'. OED sb[1] 1: now arch. or hist. (c1200-1867). C, B.Mch.3343; C.Doc.183;etc. SP, F.Q. I.vii.44.9:etc. S, R III, IV.i.46.

thrift (smoking away his slender --) II 169 (n.) 'money saved'. T 32: obs. OED 2a: arch. (a1310-1893)

thrill (a bullet --ed his red cap; when their roof-cloth is threadbare it is a feeble shelter --ed by the darting beams of the Arabian sun) I 137,225 (v.t.) 'to pierce, bore, penetrate'. OED v[1] I 1a: obs. (a1300-1661). C, A. Kn. 2710, 'That with a spere was thirled his brest boon'; R.R. 7634, 'Though he hym thrilled with a spere'. SP, F.Q. III, XI, 36.6; etc.

tickle (this world is so --) II 158 (adj.) 'fickle'. T 25,26: dial. C. OED 5: now dial. (13..-1888); (this instance cited) C, Mil.T. 242. SP, F.Q. III IV 28; VI III, 5; VII, vii,22

tide (in the end of every --it is but an ill exchange of cattle) I 345 (n.) 'an extent of time'. OED 1: obs. (a700-1871). C, HF. 3.861. SP, F.Q. I. ii.29.9, 'rest their weary limbs a tide'.

tide (who will...lend the...till their next --) I 535 (n.) 'season'. OED 3b: arch. (c888-1887)

tiding (Ho, there, what --s?; "Hast heard thou?--this wonderful --; to enquire --s of us; Nomads...are greedy of --s; --s out of the caravan season may hardly pass the great desert) II 172,241,243,270,351, passim (n.) 'a piece of news'. OED 2: now obs. or arch. (1069-1879)

tine (v.) 'to kindle'. T 25: dial. 17th c - variant of tind (obs. exc.dial.-a901-1895) SP, F.Q. II, viii,11

tisical (The Sherîf visited Beyrût...for the health of a --son) II 521 (adj.) 'phthisical, consumptive'. T 34: eccentric sp. OED: obs, and dial. (1533-1904); (this instance cited) Cf. 1533 Elyot, Castel of Helth (1539) 82, tisiknesse.

Tom Truth (As he heard so much among them that I was --) I 202 (n.) 'the type of a truthful person'. T 32: obs. OED 7c: 1542-1580, Gabriel Harvey, Letter to Spenser IV, Wks (Grosart) I 83

tool (Sâlih, though a sickly body, handled his --s with mettle, stood up to fight like a man) I 158 (n.) 'gun'. An extension of OED 1 b: arch; (c1000-1821), 'a weapon of war', esp. 'a sword'. Cf. SP, F.Q. II.iii.37.3, 'Those deadly tools which in her hand she held; and S, R. and J. I.i.37, 'Draw thy tool, here comes two of the house of Montagues'.

totter (Horeysh's tongue --ed a little) I 494 (v.i.) 'stammer'. An extension of totter, no meaning of which is apposite here. (All express instability, but none is applicable to the tongue.)

tourney (they parted at a hand-galop, made a -- or two easily upon the plain) I 30 (n.) 'a turn'. T 11: extension

toward (He prophesied...that the day was --, when he should ride forth) I 172 (adj.) 'approaching, imminent'. OED 2b: now rare or obs. (c890-1877) S, Ant. and Cleo. II vi.75;etc.

town (Hayil --) II 67 (n.) OED 4a; arch. (13..-18..); in M.E., and later in ballad poetry, etc., often added after the name of a town, in apposition. C, Pard. 571, 'ne at Burdeux-town'; G. CY. 624, 'till that we come to Caunterbury toun; TC.4.30, 'Troye toun'; etc. S, R.III, V.v.10, 'Leicester town'

townling (the --Syrians; he watched to see if the -- were discouraged) I 128,214 (n.) 'a town-bred person'. T 12: OED credits Doughty with this innovation

towse (holding the lap of his mantle between their teeth, they -- him gently) I 130 (v.t.) 'touse'. T 29: SP. OED b: now rare (c1300-1898), 13th c.sp.

train (I went--ing and bearing on my camel-stick) II 270 (v.i.) 'to drag'. T 8: etymological sense. OED I 1a: obs. or arch. (c1450-1831). Milton P.L. VI 553

trappy (a world of -- and smooth basalt bergs; bergs whose heads are often -- basalt) II 237,245 (adj.) 'trappean, trappose'. OED a^2: rare (1828-1864)

travail (Our hardened driver s...told me with groans, that their -- in the journey was very sore) II 464 (n.) 'hardship, suffering'. OED I 1: arch. (c1250-1867). C, A. Kn. 2406; etc. SP, F.Q. V.x.21.5; etc. S, Troi.and Cres. II.ii.4; etc.

travail (the infirm man's mortal spirit was cut off (cruel stars!) from that Future, wherefore he had --ed) II 456 (v.i.) 'to toil'. OED 2a: arch. (c1250-1878). C, B. Mel 2780; etc.

travaillous (Better his mother had been barren, than that her womb should have borne such a sorry -- life) I 59 (adj.) 'wearisome'. OED: obs. or arch. (c1340-1888); this instance cited (next latest 1565)

treatable (adj.) 'amenable'. T 27: M.E. OED 1a: obs. or arch. (1303-1888); (this instance cited). C, Pars. I #584

tressed (then we see those full palm-bosoms, under the beautiful -- crowns) I 520 (adj.) 'having or furnished with tresses'. OED: poet. (13..-1830). C,[of human hair] D. W.B. 344; TC 5. 810; RR.569,779. SP, S.C. Ap. 12, 'He plonged in payne his tressed locks dooth teare'

tripes (the rest of him an unwieldy carcase and half a cart-load of --). II 256 (n.) 'paunch, belly'. OED 2: arch. or low (c1470-1806-7)

trivet (Abdullah made a -- of reed; and balancing thereupon his long matchlock, with great deliberation, he fired) II 146 (n.) 'a three-footed stand or support'. OED 1a: now rare (1526-1888); this instance cited (next latest 1782)

trow (v.) 'believe, think'. T 27: M.E. OED: arch.

truant (they drove away the --s) II 402 (n.) 'idle rogue'. T 32: obs. OED 1: obs (c1290-1895) S, Much Ado III,ii.18

truchman (their -- in entering Moses' valley had paid out presents) I 175 (n.) 'interpreter'. OED: 1485-1888 (this instance), next latest, 1679. Purchas, Pilgrims III; 142 (Sir Henry Middleton), 'the Cayha tooke horse and rid to the Bashaesgarden, and bad our Truchman bring me and M. Fennel thither'

truss (a -- of sticks and dry bushes) I 259 (n.) 'collection of things bound together' T 27: M.E. OED 1 (12..-1878)

tuber (in a torrent bed are laid bare certain great --s ... of the lime rock underlying) I 32 (n.) 'a rounded projection, protuberance'. OED 3: rare (this instance cited as only ex.)

tush (long beak of jaws, in the ends one or two great sharp --es; his deformity of great canine --es; his two jaws were such hedges of --es) I 53,201,498 (n.) 'tusk, tooth'. T 25:dial. OED 1: (c725-1823-78), Now chiefly arch or dial.

twain (every one is but a line or --; he had a fair wife or -- at home; namely, that they -- should return; it shall be seen then whether of us -- is the better man; now two of them arrived late in an evening...and of the -- one) I 219,248,508, II 155,180, passim (n.) 'two'. OED: arch.; 'its use in the Bible of 1611 and marriage service, and its value as a rime-word, have contributed to its retention as an archaic and poetic synonym of two.'

umbratile (many are thus --s inthe booths, and give themselves almost to a perpetual slumber) I 248 (n.) 'one seeking shade'. T 12: innovation credited to Doughty by OED.

umbratile (an -- young man) II 29 (adj.) 'seeking shade' T 12: innovation (Lat. adj. in its literal meaning)

uncased ('revealed') T 29: SP

uncunning (n.) 'ignorance'; (adj.) OED obs. (c1290-a1470) 'ignorant'. ~~OED: Now arch. (a1540-1826-7)~~ T 27: M.E.

underdouble (The great brutes fall stiffly...and --ing the crooked hind legs, they sit) II 266 (v.t.) 'to double underneath'. X

unfeatly (he is an -- fellow who spills any little drop) I 399 (adj.) 'clumsy, unskilful'. T 13: innovation

unfeaty (the loose riding and -- Arabians) II 25(adj.) 'clumsy, unskilful'. T 13: obs. OED: obs. (c1586 Sidney, Arcadia).

unfostering (It is an -- soil of sun-stricken drought) I 431 (adj.) 'barren, unfruitful, unable to support life'. X

unhandsome (rude was the form, as is all the handywork of this most -- Semitic race; very -- carpenters) I 490, II 401 (adj.) 'unskilful'. T 32: obs.; recorded once, in Shakespeare. OED 3 obs. (S. Oth. III iv. 151)

unhandsome (with the same -- tools) I 362 (n.) 'unhandy, ill-adapted'. OED 2: obs. (1548-1690)

unhandsomely (the sâhy had fastened the ends of his tires --) II 353 (adv.) 'unskilfully'. OED: obs. (1545-1638)

unhusbanded (thickets of -- young palms) II 184 (adj.) 'uncultivated'. T 32: obs. OED 1b: not obs. (1615-1888); this instance cited (next latest, 1620)

unlearning (knowledge of the Messihiyûn! that is a little thing, and next to --) II 43 (n.) 'ignorance'. T 11: extension.

unspar (came to -- the door for us) I 358 (v.t.) 'unbar, unbolt'. T 29: SP OED: ?a1200-1808

unthrift (he fell to the last -- of gaming) II 139 (n.) 'dissolute conduct, loose behaviour, impropriety'. OED 2: obs. (13..--1483). C, TC. 4.431, 'He roughte not what unthrift that he seyde'; RR. 4926, 'In unthrift and [in] ribaudrie'

unwont (The Arabians fought, as men -- to handle weapons; a spirit so high above theirs and -- to suffer injuries) II 176, 395 (adj.) 'unaccustomed'. (to do something) OED: now rare or obs. (1552-1829). SP, F.Q. VI.xi.40.4, 'Groomes...vnwont with heards to watch, or pasture sheepe'.

uplandish (a little poor -- maiden; certain -- Turkomans) I 22, II 156 (adj.) 'rustic, uncultivated'. T 32: obs. OED: (1387-1647) very common in the 16th c.

utter (in some -- fanatical tribe) I 247 (adv.) 'quite, altogether'. OED 3: obs. (1611-1816)

vacation (n.) 'rest' T 27: M.E. OED I: ?a1386-1865

vagabund (leading the -- life of the poor Beduin Arabs) I 200 (adj.) 'wandering'. OED : 18th c. sp.

vail (his rod was lifted...but he presently --ed it again) II 346 (v.t.) 'to lower'. T 29: SP OED V^2 I 1a: now arch. (c1330-1864) F.Q. II, ix 20

vapoured ('evaporated') T 29: SP.

vastity (all the -- of the Arabian peninsula) II 640 (n.) 'quality of being waste'. T 32: obs.; cf S, M.V. II.vii. 41, 'the vasty (i.e. waste) wilds of wide Arabia'. OED 1: obs.: (1545-1651)

vaunt (one will make a -- for another) I 497 (n.) 'boast'. OED 2 sb^1: now rare (a1533-1687)

vaunt (Zeyd --ed himself sherîf; certain Moors...will -- themselves "sons of the Beny Helâl") I 352,388 (v.refl.) 'to boast'. OED 3b: obs. (1513-1816). B, Judg.vii.2, 'lest Israel vaunt themselves against me'.

vaunt (I ...had --ed our naval hostility; Abdullah, who had often --ed his forwardness to the death in any quarrel of the Dowla; the excellence of this firewood...has been --ed...by some of their (elder) poets) I 603,II 132,406 (v.t.) 'to boast'. OED 5: now rhet. or arch. (a1592-1878). SP, F.Q. I.xi.47.2; etc. S, II Hen. VI, I.iii.87

vaunter (such is the unmasking of --s, who utter their wishes, as if they were already performances, without the alliance of nature; a -- of his noble lineage) II 146,419 (n.) 'boaster, braggart'. OED : now arch. (1456-1888); II 146 cited

velox (In Job especially, are shown the headstrong conditions of this -- wild creature) I 328 (adj.) 'swift'. A curious instance of a Latin term when a perfectly serviceable English one exists. X

venison (Eyad borrowed my penknife to cut the throat of his -- [a hare]) II 238 (n.) 'game'. OED 1a: 'formerly applied to the flesh of the deer, boar, hare, rabbit, or other game animal, through 17thc. Now almost entirely restricted to the flesh of various species of deer.' C, C. Doc. 83, 'a theef of venysoun, that hath forlaft'. S, Mer. W. I.i.81; etc. B, Jer. xxv.28, 'Isaac loved Esau, because he eat of his venison'; xxvii.3; etc.

ventriloqual (Hasan...returned to coffee with the wonted -- laughter) I 364 (adj.) 'such as is produced by ventriloquism'. OED: rare (this and one other instance, 1864 Tallis's Theatr. Newspaper)

venture (he followed the game anew, but returned without --) I 361 (n.) 'success'. T 15: innovation; 'For venture meaning 'luck' there is one quotation (c.1450 obs.). Is this an entirely new word: 'without finding anything', aphetic from Latin inventum 'a finding' instead of from adventum 'an arriving'? '

verecundity (a virginal circumspect --) I 322 (n.) T 13: would provide illustrative quotation for OED [rare: 1721]

verily (but I think -- that none of the Beduwy) II 499 (adv.) 'truly, indeed'. OED: now arch. or rhet. (a1300-1851). C, passim.

vernile (roused me with haste and violence in their -- manner) II 11 (adj.) 'servile, slavish'. T 32, 33: obs., learned word OED: obs., rare (1623-1843)

very ('true'). T 27: M.E.

vility (the zelots, who of their natural -- were busybodies) I 556 (n.) 'vileness of character or conduct'. OED: obs. exc. arch. (1388-1888); this instance cited; next latest, 1599. Edwin Sandys, Europae Speculum (1632) 209, 'Then surely have wee not now so great cause to dread him, as to blame our selves and our wranglings and vility'

villegiatura (Bokhâra was a -- for this holy man in his circuit) II 251 (n.) T 30: 'residence for a country holiday', arch. The word is, however, an incorrect sp. of villeggiatura, OED: (1742-1885), not naturalized; 'residence at a country villa or in the country'.

void (there is many an old slumbering difference to be --ed) I 317 (v.i.) 'to cast out of oneself'. T. 32: obs. OED 6c: obs. (1382-1656)

void (It was a store-room, full of corn, which his housewife said could not be voided at present) I 530 (v.t.) 'to empty'. T 27: M.E. OED 2c: obs. (1506-1658)

volcanello (the volcanelli appeared standing so thick that bye and bye looking about us I counted above thirty at once) I 395 (n.) 'a small volcano, especially as forming one of a group'. T 13: innovation credited to Doughty by OED.

voyage (I thought there to put the bourn of my -- in Arabia) I 453 (n.) 'journey'. OED 1b: now rare (1338-a1672)

wadi ('bed of a watercourse') T 13: would provide an earlier attributive use than that given in OED (1902)

wadmel (Girded they are in -- coats) I 59 (n.) 'wadmal, a coarse wollen stuff'. T 32: obs. OED 2: obs. (1541-1821)

waggle (a long flight on their great -- wings) II 264 (adj.) 'moving backwards and forwards with short, quick motions'. no adj. form in OED. From waggle, v.i., 2b. Cf. a1586 Sidney Arcadia II iv (1912) 167, 'a hearne..getting up on his wagling winges'

wait (there came the --s, of young camp-followers with links) I 6 (n.) 'watchman'. T 8: used in etymological sense: from O.Fr. waite 'sentinel' OED 6a: obs. (a1300-1513) Douglas, Aeneis III.iv.60

wake (certain persons had seen the servant sitting under a thorn tree, which he had made his night quarters, to keep the wake by his ghastly baggage) I 67 (n.) 'watch over a dead body'. OED sb^1 2: obs. (c1200-1641)

waken ('to watch') T 25: dial. OED 7: Sc. (1535-1865)

ware (the Beduwy...will be --, and no more adventure there) I 345 (adj.) 'cautious, vigilant, alert'. OED 2: now arch. (c1000-a1897). C, A. Kn. 1218; etc. SP, F.Q. I.viii.44.6; III.ix. 28.1. S, A.Y.L.I. II.iv.59; etc.

wasm ('tribal mark') T 21: quasi- Eng. possessive and pl. to be found.

Wat (the birds flew without courage wheeling at little height, after a turn or two they soused, and the falconer running in, poor -- is taken) I 567 (n.) 'hare'. OED sb^3: obs. exc. dial. (a1500-1692). EDD: Nrf. and Cor. C, A. Prol. 643, 'Kan clepen Watte as wel as ken the pope'. John Heywood, The Spider and the Flie xxiv.25, 'neuer was there yet any larke or wat, Before hawke or dog flatter darde or squat'. S, Ven and Adon. 697, 'Poore ~~and~~ wat farre upon a hill stands on his binder legs with listning eare'.

watch (the barking dogs had kept us --ing) I 424 'to remain awake'. T 8: etymological sense OED 2: obs; rare (1682, Bunyan, Holy War (1905) 430, 'And dost thou know why I ... do still suffer Diabolonious to dwell in thy walls, O Mansoul? it is to keep thee wakening, to try thy love, to make thee watchful'.

waterbrook ('brook'). T 40: rare, B: raises style above the normal. OED 241: 1535, Coverdale Ps. xli(i) I, 'Like as the hert desyseth the water brokes'

watering (to espy, pitched upon some lone--, the booth of a Solubby) I 281 (n.) 'a place where horses and cattle are taken to drink'. OED 15a:obs. (1578). OR OED 16: obs. (1600-1613), 'a well, spring, or other place where water is obtained for domestic use': 1613 Samuel Purchas, Pilgrimage II.xiv.159, 'Their washing is with great scrupulosity, in a common watering or in priuate cesternes, or fountaines.'

waver (they --ed their heads) I 255 (v.t.) 'to wave to and fro'. T 32: obs. OED II 9: obs. (c1425-1812). Hakluyt, Voy. (1589) 683, 'wauvryng the light vpon a pole'

waver (the spirit to -- her eyas wings) I 473. T32 points this out as intransitive, meaning 'to flap'. It seems to me, however, identical with the verb supra, meaning 'to set in waving or fluttering motion'.

wealthy (all that pelf of -- metal) II 103 (n.) 'valuable'. T 32: obs.

wearish (all the date-eaters are of a certain -- visage) I 148 (adj.) 'sickly, sickly-looking'. T 29: M.E. H. St. J. Philby uses weerish in A Pilgrim in Arabia, p.40: "...I saw in the weerish visage of the Bukharan such a concentration of vice and spite as I had scarcely deemed possible in a human countenance." This is quite likely to have been borrowed from Doughty, whom Philby quotes and to whom he refers in Arabia of the Wahabis.

webbed (linen...finer and grosser --) I 170 (adj.) 'woven'. T 32: obs. OED 5: obs. (1565-1746)

webster (n.) 'weaver' T 32: obs. OED b: obs. exc. hist. (1362-1892) Langland, Piers Plowman A. Prol. 99

wed with (if I would -- her) I 540 (v.i.) 'to marry'. T 32: obs. OED 6: obs. (a1225-1859)

wedded to (of things) 'joined with'. T 27: M.E.

weerish (a -- old man; a pleasant -- visage) II 302,338 (adj.). Sir Thomas More uses this in describing Richard III, "... he showed a werish withered arm...". (The English Works of Sir Thomas More, London, 1931, I, 146) 'sickly, sickly-looking'. T 29: SP. OED 2: 16th-17th c form; 1513-1888 (Doughty cited) SP. F.Q. IV, v.34

welfaring (the -- bear with them a shaggy black mantle; the yawning superfluity of -- men's lives; -- men stain their eyes with kahl; a -- Bagdad tradesman; a -- person we wondered to find this -- sheykh keeping his own camels) I 59, 542,585, II 55,116,228, passim (adj.) 'prosperous' T 32: obs. OED 3: arch (1888) Doughty (I 116) only illustrating the spelling indicates association with welfare.

well seen (such alliances in the native blood are not well seen) II 362 'approved of'. T 11: extension

Welsh (named by the Arabs ' --Country Bun-el-Ajam I 55 (adj.) T15: 'Doughty is here using the word in its etymological meaning, Old English welisc 'foreign', wealas 'foreigners', later applied specifically to the Britons in Wales. Similarly the Arabic word is applied specifically to the Persians.' (they -- to go upward) I 543 (v.i.).

wend ('to depart') T 27: M.E. OED 10: now arch. (c1000-1879)

west (The sun at length --ing to the valley brow) I 443 (v.i.) 'to turn to the west'. T 27: M.E. OED: c1381-1889 This instance cited C, Parlement of Foules 266. SP., F.Q. Introd. viii

wezand (they will cut his purse and his --; there is naught but the cutting of --s between us; he had cut some of their --s; if Abdullah bid me rise now and cut the -- of any one; will they not cut the -- of him?) I 11,559, II 48, 105,218, passim (n.) 'throat'. OED 3: (c1450-1841); 17th c. form, now chiefly dial. S, Temp. III.ii.97, 'Or cut his wezand with thy knife'.

what ho! ([illegible]! he cries, Khalîl comest thou hither again?) II 227 (interj.) OED B 3: arch. and dial. (c1386-1899). C, A. Mil, 3437; etc. SP, S.C. Jul.5. S, Temp. I.ii.313

What-is-thy-name (O --, have done) II 415 (n.) X. Possibly hyphenated to indicate rapidity of utterance.

wheaten (the supper dish(of seethed -- stuff)) II 459 (adj.) 'composed of the flour of wheat'. OED 1: now rare (805-21-1919)

whelm (when all was well fired he --ed a pan upon it and smothered the burning) II 146 (v.t.) 'to turn (a hollow vessel) upside down, or over or upon something so as to cover it'. OED 2a: now dial. (c1340-1854). SP, The Ruins of Rome iv.75, 'Jove her whelmed with hills; VII,vi.534, 'there Her whelm'd with stones'

whereas (running -- they thought they saw their own baraks) II 430 (adv.phr.) 'where'. T 27: M.E. OED 11: obs. or rare arch. (c1350-1868) C, Frankl T. 74

whereat (a pan of coals, -- to light their gun-matches) I 177 (adv.) 'at which'. OED 2a: now formal or arch. (c1400-1891)

whereby (their riders had lately lost ...eight dromedaries... --the tribe was left almost bare of defence; I...had vaunted our naval hostility (--they all have damage); they are not foreign enemies likely to lop the heads of the palms, -- they should be ruined) I 367,603, II 366 (adv.) 'in consequence of which'. OED 3: obs. exc. dial. (c.380-1890)

whereby (the warm Sefsáfa spring, --is a prayer-ground) II 141 (adv.) 'beside or near which'. OED 4b: now rare (1297-1885-94). C, passim.

whether (It shall be seen --of us twain is the better man) II 155 (pron.) 'which of the two'. OED I 2: obs., arch., or dial. (c1000-1852). C, A. Kn. 1856; etc. B, Mat. xxi.31, 'whether of them did the will of his father'; etc.

while (n.) 'time'. T 27: M.E.

whiss (a bullet thrilled his red cap, a second --ed by his cheek) I 137 (v.i.) 'whizz'. T 32: obs. OED 1: obs. (a1400-1847)

whister (--ing to the jan) I 556 (v.i.) 'to whistle'. T 25: dial. OED: obs. exc. dial (1382-1888) [This instance cited] C. Troylus II. 1753 (Harl. M.S. 3943)

wight (the Haj...left this weary -- still slumbering; such an unlucky malignant -- as my cameleer) I 98, II 414 (n.) 'man (implying commiseration)'. OED 2a: now arch. or dial. (c1200-1869)

wilding (n.) 'a plant growing wild'. T 29: SP. OED 2 (1577-1892) SP. F.Q. III, vii.17

wile (self-minded he was and witty of head to find a shift with any --) I 89 (n.) 'crafty, cunning, or deceitful trick'. OED 1a: now arch. or poet. (1154-1876)

wile (the trembling man might have come then by his death, but he thought upon a --) I 63 (n.) 'a subtle contrivance'. OED 1b: obs. (a1300-1830). C, A. Mil. 3403. SP, F.Q. II.i.822; etc.

wilfully (adv.) 'of one's own free will'. T 27: M.E. OED 2: obs. (c1000-1705). SP. F.Q. II.1.15.

win ('earn') T 25, 26, 27: dial., C.

windrows (n.) 'parallel lines of undulation'. T 25-6: dial. OED 2: 1868-1901 (not dial.)

wiseacre (some --"reader") I 314 (adj.) 'with an affectation of wisdom'. no adj. in OED

wit (they take their -- in the daytime, by the shadowing-round of a little wand) II 199 (n.) 'information'. OED 11c: obs. (1376-1825)

witty (the young man, who had inherited the -- hands of his hunter father) I 492 (adj.) 'skilful'. T 26: dial. OED 2a: (a1000-1886)

witty (self-minded he was and -- of head to find a shift with any wile) I 89 (adj.) 'crafty, cunning'. OED 2b: obs. (a1425-1706). SP, F.Q. V.v.49.5

wiver (the old --) II 124 (n.) 'one who takes several wives'. OED: rare, this instance cited as the only example.

woe worth (and -- any man returning lateward if they meet with him) II 107 'cursed shall be'. OED 4a: arch. (c1205-1870). Bunyan, Pilgrim's Progress, 'Then they all wept again, and cryed out: Oh, Wo, worth the day.'

wood (--at a word, and for every small cause ready to pluck out their weapons) II 40 (adj.) 'violently angry'. T 27: M.E. OED 2: (c900-1895) SP, S.C. Mar.55 C. Rom.Rose 203.

workstead (the -- of some ancient artificer) II 393 (n.) "work-place'. T 32: obs.

wort (they dig in the snow to a --, which is their daily pasture) I 277 (n.) 'plant'. T27: M.E. OED sb1: (c825-1888); not in ordinary use after the middle of the 17th c. and now arch. C, Cl.T. 170 Elyot, Governeur III,xxii (1883) II.343

would ('wished to'). T 27: M.E.; 'This leads to ambiguity as in I said to Misshel, I was for going to Hâyil and Kheybar, and would return with him eastward in the deserts, I 558.'

wrapt (fenjeyns, -- in a rusty clout; -- in our cloaks) I 244, II 459 (adj.) 'wrapped'. OED: 17th c. form. SP

wroth (the way of those unto whom Thou hast been gracious, with whom thou art not --; our religion commands to slay him outright, who blasphemeth thus, or the Lord would be -- with us) II 11, 159 (adj.) 'stirred to wrath (said of the Deity)'. OED 1c: (c1175-1883) In very frequent use c1250-C1450. Rare (exc. in or after Biblical usage) c1530-C1850, being regarded as 'out of use' by Johnson, 'nearly obsolete' by Ash, but as 'an excellent word and not obsolete' by Webster (1828-32). Revived in sense 1, esp. in formal or dignified style, c1800.' C, SP,S,B, passim.

wrought (boiled pulse, -- into clots; she busily -- with her paws; snakestones, "which had -- many great cures"; Khalaf ... --upon the other sûks' suânies; they -- all day) I 65, 129,315,543,558, passim (v.i. and v.t.) 'worked'. OED: arch. form, 15th c. onward. C,SP,S,B, passim

wry (a mantle to ---in their shivering bodies) II 212 (v.t.) 'to wrap'. T 27: M.E. OED 2: obs. (a901-c1400) C, Troylus II 380, 'And wre you in ~~and~~ at mantel'

year's day (they all prognosticate form his --) I 76 (n.) 'anniversary' T 32: obs. OED 2: obs. exc. hist. (1390-1579-80)

yore (ten years --) II 226 (adj.) 'ago'. T 32: obs. OED 2 (a1250-1570)

youngling (the bleating --s) I 324 (n.) 'young animal (kid or lamb)'. T 37: arch. OED 1b: arch. (c1220-1883)

zelotism (the Mohammedan --; -- in these countries) I 548, 549 (n.) 'zealotism'. OED: earlier sp. (1716-1888); Doughty cited.

COMPOUND WORDS

I. Obsolete or archaic compounds:

after-wit (without fore-wit, without --) I 542 (n.) 'after-knowledge'. T 16: innovation. OED 1: obs.

a-hungered (I am as I think thou art, khorman, --) I 441 (adj.) 'very hungry'. OED: arch. (1377-1868). B, Matt.iv.2.

all-heal 'sovereign remedy'. T 16: obs.

back-sword (carrying in his hand a gold-hilted --; he wore a little --; the Galla sat arrogantly rattling the gay -- in his lap) II 249,257,259 (n.) 'a sword with only one cutting edge'. OED 1: arch. (1611-c1750). Cf. adj. use, S, II Hen IV. III.ii.70.

bowl-full (she lifted the mighty -- of refreshing nourishment) I 398 (n.) OED: gen sp. bowlful. Cf. 1611 B, Judg. vi. 38, bowle full.

brain-pan (spirit flitted from man's -- as a wandering fowl) I 168 (n.) 'skull'. OED: arch. (c1400-1872). SP, F.Q. VI.vi.30.9. S, II Hen. VI, IV.x.13. Maundeville xxii. 234.

by-hours (stand apart in the fields at -- to pray) II 433 (n.) 'times other than the fixed times'. T 30: obs. OED does not list it as obs. Cf. by-, III 4 (1639-1867).

chitty-face (though her -- was fairest of all their company, nothing in her was maidenly but the mask) I 378 (n.) 'thin face (a term of reproach)'. T 25: dial. OED: obs. (1601-1725). EDD: Cum., Wm., Yks., Lin., Lei., War., e An., w Cor.

churn-milk (she sat and rocked the blown milk-skin upon her knees...till the butter came, and she might pour me out of the -- to drink) I 382 (n.) 'buttermilk'. OED: now chiefly dial. (1598-1879). EDD: Cum., Yks., Lan., Der., Suf., Lin., e An. Hakluyt, Voy. I. 97, 'The churnmilk which remaineth of the butter'.

clay-work (we find a skill in raw -- in Syria) II 322 (n.) 'work in clay'. OED: obs. (1612).

comely-wise (bids them in his --) I 610 (n.) Cf. obs. adv. in OED (c1440) and SP, F.Q. V.vi.20.2, 'in the most comely wize'.

costard-monger (we overtook a -- driving his ass) I 6 (n.) 'costermonger'. T 30: obs.

craft-master (the antique --s ... were of a people of clay builders) I 115 (n.) 'one who is master of his craft'. OED 1b: arch. (1553-1841)

cross-tree (bucket-bags, having at the midst a -- of wood to hold them upon) I 458 (n.) 'whipple-tree'. OED 3: obs. (1765)

dear-worth (iron..is --) I 533 (adj.) 'precious'. OED 1: obs. (c888-c1422). C, Bo.2.p.1.280-5; p.4.370-5.

draw-latch (saw in this -- his labour lost) I 371 (n.) 'applied opprobriously to a lazy laggard'. OED 3: obs. (1538-a1610).

eye-glance (with their lovely --s; with their only (malignant) --s; their --s melted the heart) I 541,548, II 220 (n.) 'glance'. T 28: SP

eye-salver (his father, an -- in the West Country; your -- come again) I 434,483 (n.) 'one who treats the eyes'. OED: obs. exc. fig. (c1000-1784). The same word appears without hyphenation II 185 (the Moghreby -- had told them). Cf. B, Rev. III.8, 'anoint thine eyes with eyesalve to see'.

font-stone (marble block great as a --) II 358 (n.) 'font'. OED: obs. (c1175-1830)

fool-large (had been --, so that he died indebted) II 433 (adj.) 'foolishly over-generous'. T 27: M.E.

foot-hot (--from Mecca) II 538 (adv.) 'in hot haste'. OED: obs. (c1320-1579-80). C, B. ML. 438, 'And Custance han they take anon, foot-hoot'; Book of the Duchess 375, 'The mayster-hunte anoon, foot-hoot'; R.R. 3827, 'For foot-hoot in his felonye'. Douglas, Aeneis I Prol. 287, 'I knaw quhat payne is to follow him fute haite'.

fore-rider (Already the --s of the Haj arrived) I 49 (n.) 'vanguard'. T 30: obs.

fore-wit (without--, without after-wit) I 542 (n.)'foreknowledge'. OED 1: obs. (1377-1631) 1596, John Heywood, Proverbs (1867) 15 'Yet is one good forewit woorth two after wits.'

ground-wall (rude -- of an ancient dam; -- of an ancient massy building) I 581,617 (n.) 'foundation'. OED: obs. (c1000-1755)

hand-staff (hand-staves are mentioned in the book of Samuel and by Ezekiel) I 147 (n.) 'staff carried as a weapon'. OED 3: obs. (1611). B, Ezek. xxxix.9

hard-favoured (--visage; -- Beduwy) I 310,450 (adj.) 'ugly'. OED: arch. S, T.G. of Ver. II.i.53; III Hen. VI, V.v. 78.

heard-say (they -- I had professed the art) II 510 (v.t.) OED 3c: (a1000-1892); still in dial. or colloq. and occasionally literary use.

hop-shackled (mare is --; fore-feet --) I 307,612 'hobbled'. OED: obs. exc. dial. (1500-20-1879). Used without hyphenation, II 73 (Chroceyb -- her).

house-lord (their -- fears Ullah) I 554 (n.) 'master' OED: obs.

house-row (from end to end of all the --s) II 186 (n.) 'a frow or series of houses'. OED: obs. (a1586-a1791)

in-gathering (the new -- of dates) I 514 (n.). Cf. ingathering, supra.

joint-grass (that tall -- (thurrm)) II 467 (n.) OED: 'A local name for the herbs Horsetail (Equisetum) and Lady's Bedstraw (Galium verum); one ex. 1790 W.H. Marshall's The Rural Economy of the Midland Counties (1796). EDD: War., Wor., Sus.

ling-wort (the er'n...resembles the stool of --) I 380 (n.) 'white hellebore, veratrum album'. OED: obs. (1538-1647)

little-ease (laid...in "little-ease" in Gaza) I 171 (n.) 'a narrow place of confinement'. OED: arch. (a1529-1899). EDD: Sc. and Som.

long-time (he will be -- so kindly lead; will not be -- lodged) I 241, II 448 (adv.) OED (not hyphenated) A II 7: now, exc. poet., always preceded by a.

mere-stone (we found --s set two and two together of ancient acres; the bounds are marked by --s) I 163, II 356 (n.) 'a stone set up as a landmark'. OED: arch. and dial. (956-1879)

over-thwartly (the offset stems grow --) II 115 (adv.) 'obliquely'. OED 3: obs. (1470-85-1597).

party-colours (Tamar's garment of patches and --) I 292 (n.) 'partly of one colour, partly of another'. OED obs. (1610-1662)

plain-hearted (a good -- almost plebeian young man) II 29 (adj.) 'having a sincere and open heart'. OED: now rare (1608-1727-46)

pointing-stock (to be a -- for every finger) II 53 (n.) 'object of scorn, derision, or ridicule'. OED: obs. (1593-1606)

put-to (Sâlih...-- his word) II 135 (v.t.) 'to add'. T 31: obs.

ridge-bone (his -- not yet) I 69 (n.) 'backbone'. T 31: obs.

sea-strand (barren as a --) I 583 (n.) 'sea-shore'. OED: obs. exc. arch. (c1000-1887)

seldom-times (he -- received his salary) II 507 (adv.) 'seldom'. T 31: obs.

self-minded (-- he was) I 89 (adj.) 'obstinate in one's opinion'. T 31: obs.

set-by (He is the most -- among the Lahabba who is the best thief) II 512 (adj.) 'esteemed, regarded). OED 91c: obs. exc. arch. or dial. (1393-1848)

shirt-cloth (clamoured for a new --; deceased is wound in a -- of calico; calico...for --s; gift of a crown for a new --; women's smocks...were but a --) I 166,170,233, 360,375, passim (n.) 'a piece of cloth for a shirt'. OED: obs. (1540). Doughty's word seems to mean a finished garment.

smell-feast (for fear of --s) I 442 (n.) 'one who comes attracted by the smell of food'. T 31: obs.

steam-gun (terrific blast as of a --) I 420 (n.) 'gun driven by steam'. OED: obs. (1824-1844)

sun-rising (at the --; an hour past --; about--) I216,406, 543, II 434,456, passim. (n.) Cf. sunrising, supra.

sun-setting (by this (little) -- hour; the lingering day drew down to the --; towards the --; till the --; after the --) I 269,323,387,543, II 458, passim (n.) 'sunset'. OED: now rare or arch. (c1440-1868).
sweet-cheese (--s of the poor nomads) II 208 (n.) 'sweetmeat'. OED: obs. (1688)
thunder-dint (the --s of the tambour) II 118 (n.) 'thunderclap'. OED 6: arch. (c1374-1808). C, A. Mil. 3807, D. WB. 276; TC.5.1505
totter-headed (I looked in the scelerat's eyes; and --, as are so many poor nomads, he might not abide it) II 487 (adj.) 'light-headed, frivolous, changeful'. T 25: dial. OED: obs. (1662)
towns-people (the brutish behaviour of the --) I 86 (n.) OED: 'orig. two words; now written as one'.
to-year (Is it to such as thee I should give a wife --?) II 142 (adv.) 'this year'. OED: now dial. (c1205-1886)
trade-way (the long-- about by Aleppo) II 344 (n.) 'passage'. OED: obs. (1600-1643)
up-waked (the new technic instruction...is all the present appetite of such -- Mohammedan Arabs) I 154 (adj.) 'waked up'. T 32: obs. OED: rare (c1250-1845)
wash-bough (Tolh trees with such cut --s, hanging maimed and sere) I 379 (n.) 'a lower straggling branch of a tree'. T 25: dial. EDD: Suf. only. OED (not hyphenated) : (1612-1823)
wash-pot (at the -- rinsed his hands delicately) II 536 (n.) 'a vessel for washing one's hands'. OED 2a: (1535-1884) obs. exc. fig. in allusion to Ps. lx.i, 'Moab is my washpot'. Doughty uses the word literally.
water-ground (Jann(plur. jinn) is said of a low --) I 418 (n.) OED: obs.
well-looking (if the woman be --) I 540 (adj.) 'of good or attractive appearance'. OED a: (1702-1895), 'formerly very common, but now less used than good-looking.'
whirl-bone (the -- of the knee is excised) I 129 (n.) 'knee-cap'. T 32: obs.
year's-mind (the -- of his father here lying buried) I 354 (n.) 'anninversary observed by a religious ceremony'. T 32: obs.

II. Innovations and Extensions in Compounds of Existing English Words:

abject-looking (wives...were -- and undergrown) I 149 (adj.) 'sunk to low condition'. X
Adam-son (the miserable --'s eternal salvation) II 141 (n.) 'human being, son of man'. T 16. X

affected-like (the Arabian speech sounded mincing and --) II 253 (adj.) 'affected, artificial'. X

after-midday (I sat down some hot --) I 451 (n.) 'afternoon'. T 16. X

after-wit (without --) I 542 (n.) 'after-knowledge'. T 16. X

air-measure (hast thou not an instrument,...the --) II 82 (n.) 'barometer'. X. (This word occurs in Arab conversation and may be taken as a literal translation from the Arabic.)

all-adorned (which they behold ... and unenclosed) II 322 (adj.) 'elaborately decorated'. X

all-cure (Fat things...are... --) II 90 (n.) 'panacea'. T 16. X

Arab-wise (at every door is made a clay-bench in --) I 142 (n.) 'the Arab manner'. X. Cf. -- wise.

"art-Indian" (by --, they astronomers may reckon from a hundred ages before our births) I 278 (n.) 'astronomical computation'. X. Cf. Indian, OED 5: name of a constellation (Indus) lying between Sagittarius and the south pole (1674-1860).

ass-in-office (what cause had this -- to meddle) II 174 (n.) 'officious fool'. X. (This occurs in Arab speech and may be a literal translation from the Arabic.)

babble-talk (the easy -- of the Aarab) II 51 (n.) 'babbling'. T 16. X

baggage-sack (serpent...gliding among the --s) I 439 (n.) 'saddle-bag, sack carried as baggage'. X

bag-netting (The Aarab of the north make their camel udders sure, with a worsted --) I 325 (n.) 'woven bag tied over camel's udder to prevent calves from suckling'. X

basaltic-massy (laba of the Arabians... is said of the --, the drawn and sharpset and nearly viteous kinds) I 422 (adj.) 'of a lava formation, dense, fine-grained, and rather smooth'. X

basalt-stones (lying to rest amidst wild --) I 473 (n.) 'igneous rocks, dark-grey to black'.

bearing-frame (the empty -- ...of the Mahmal camel) I 211 (n.) 'a frame, of wood, used as a saddle on a camel'. X

bearing-stake (in the fork of a robust -- of the nomad tent) I 325 (n.) 'forked stick used as tent-pole by nomads'. X

bell-and-candle (in our -- Europe) I 259 (adj.) 'using bell and candle in ritual'. Cf. OED sb[1] 8, to curse by bell,abook, and candle: 'referring to a form of excommunication which closed with the words, 'Doe to the book, quench the candle, ring the bell! 'Also used as summarizing the resources of the hierarchy against heretics, or the terrors of excommunication: and humorously, to indicate the accessories of a religious ceremony.' Doughty is using the compound adj. in this last (humourous) sense. Cf. 1611, Ludovick Barrey, Ram alley, or merrie trickes, in Dodsley, Robert, ed., A Select Collection of Old Plays, V.447, 'I have a priest will mumble up a marriage, Without bell, book, or candle'.

belly-cheer (The "garden" of all is Damascus, the Arabs' -- paradise) I 273 (adj.) 'gratifying the desire for food'. X. Formed from the obs. n. (1549-1699).
bench-sitter (the --s were silent) I 541 (n.) 'one who sits on a bench'. X
bethel-stone (the third reputed --) II 516 (n.) 'a hallowed stone'. T 16. X
better-dieted (in the -- Arabian towns) I 463 (adj.) 'having more food'. X
bibble-babbling (sixty thousand --s) II 347 (n.) 'idle or empty talk'. X. From bibble-babble (v.i.); cf. supra.
blood-stone (so have they their --s to stay bleeding) I 315 (n.) 'stone used to prevent bleeding'. T 16. Extension.
bluish-reeking ("for the plenty of waters," which -- are seen) I 292 (adj.) 'blue and evil-smelling'. X.
border-city (those loose "Arabian tales" of the great --ies) I 263 (n.) 'city on the border'. X
border-country (to buy for the --ies) I 234 (n.) 'adjoining country'. X. These words are not hyphenated in I 429 (sell their wool in the border countries); and in the same paragraph with the hyphenated word is the phrase, "any need rising in the border lands".
border-land (there come no -- tradesmen) I 429 (adj.) 'of the border countries'. X
bought-woman (the son of a --) I 603 (n.) 'slave'.
bowing-down (he received the Engleysy...with a -- complaisance) II 518 (adj.) 'gracious'. X
box-breaker (the conscience of the -- was already whole) I 69 (n.) 'one who breaks a box'. X
boy-brother (the -- of Hamûd) II 257 (n.) 'brother who is only a boy'.
boy-fool (what, --- ! have not I an hundred times warned thee) I 372 (n.) 'foolish boy'. X
boy-horse (every -- has chosen a make) I 339 (n.) 'in children's game, a boy who takes the part of a horse'. X
brain-steeping (the -- drug [tobacco]) I 400 (adj.) 'intoxicating'. T 19. X
bray-in (mortars, to -- their salt, pepper, and the like) II 403 (v.t.) 'to pound, pulverize'. X
braying-wise (he sang in their --) II 280 (n.) 'harsh manner'. X
bread-and-salt (--Friend) II 336 (adj.) 'of one bound, by the fundamental Mohammedan religious obligation, towards the stranger to whom he has given bread and salt'. X
bread-cake (a -- for the stranger) I 260 (n.) 'a small loaf of bread, baked for one person'. X
bribe-catcher (If any Engleys take service with the Osmully, they become --s) II 472 (n.) 'one who seeks and takes bribes'. X.

brick-block (clay of the house-building at Ḥâyil is disposed in thick layers, in which are bedded...flat --s, long dried in the sunny air, set leaning wise and very heavy) II 5 'brick (made as described by Doughty)'. X

bride-money (the end of all is an uncertain --; so wilt thou number me the -- in my hand; which he swore fast he had given himself for her --; the boy had lately paid the -- and wedded a girl - wife from Jebeyna; his mother told me they had not to pay --) I 240,293,518,374,491, passim (n.) 'money paid by the suitor to the father of the girl whom he wishes to wed'. X

broken-like (their Harb talk...sounded --) II 290 (adj.) 'broken' X

brook-water (rotten-smelling...--) I 144 (n.) 'water of a brook'. X

brother-in-fee (my akhu, or --) I 360 (n.) 'one who is paid to act as a companion'. T 16. X

brother-of-the-road (raf̂îk...is a paid--) I 235 (n.) 'companion on the road'. Cf. T 24 for Doughty's peculiar use of compounds with brother 'close associate' (a figurative use of the word 'brother' in Arabic); brother of the gallîûn I 248 means 'brother of his tobacco-pipe', not 'brother of other pipe-smokers'.

brown-stained (several kinds of linen...-- and smelling of the drugs of the embalmer) I 170 (adj.) 'stained brown'. X

bucket-bag (the rivelled --s...have been steeped and suppled) I 458 (n.) 'leather bag used for drawing water'. X

burned-like (white stone is --) II 74 (adj.) 'appearing as though it had been burned'. X

butter-chandler (a company of --s) II 479 (n.) 'dealer in butter'. X

butter-skin (beetles, which fretted our --s and preyed upon all victuals; the caravaners carry out the heavy --s) I 133, II 458 (n.) 'bag of camel-leather, used to store butter'.

busy-eyed (-- he was, and a distracted gazer) II 239 (adj.) 'having a rapidly shifting gaze'. X

by-god (great --s) II 465 (n.) 'oath'. X

by-God (great --s) I 4 (n.) 'oath'. X

by-well (--s, of less cost; a son drove the --) II 329,435 (n.) 'a smaller or less important well'. T 11: extension.

by-wife (had taken a wife or a -- from every one of the tribes about) II 204 (n.) 'an additional wife, who occupies a place of lesser importance than the first wife in the hareem'.

camel-bag (my great --s were brought and set down) II 82 (n.) 'saddle-bag used in travelling with a camel'. X

camel-beduin (The B. Wahâb tribes of these open highlands, are --s) I 324 (n.) 'Beduin owning and depending upon camels'. X
camel-borne (-- trees) I 12 (adj.) 'carried upon camels'. X
camel-burden (three India rice sacks are a --) I 392 (n.) 'the maximum load of a camel'. X
camel-calf (the tottering -- of less than five days) I 302 (n.) 'the young of a camel'. X
camel-coach (the two takhts er-Rûm or --es, in the equipage of the Persian aga) I 65 (n.) 'a coach, similar to a sedan chair, the four shafts of which are supported by two camels, one in front and one behind'. X
camel-cow (the yeaning --, lying upon her side, is delivered without voice) I 324 (n.) 'an adult female camel'. X
camel-furniture (the -- of these lowland Mecca caravaners) II 481 (n.) 'the equipment (saddle, etc.) of a camel'. X
camel-manger (a -- of clay in the well-yard) II 422 (n.) 'stable for camels'. X
camel-stick (tracing with his -- in the sand; holding yet the --, mishash, mehjân, or bakhorra, as a sceptre; he alone went with no gay -- in his hands; he stayed him a moment on his --; he had traced me out, with his --, in the sand) I 174,223,250,352,410, passim (n.) 'a long stick used by Beduins in directing their camels'. X
camel-team (a woman...was driving that -- at the well) II 7 (n.) 'a team of camels used in drawing water from a well'.X
camel-train (the lûl riders of Hâyil were still leaving the town to overtake the slow -- till mid-day) II 52 (n.) 'a camel caravan'. X
camel-voice (every -- is like a blasphemy) I 173 (n.) 'voice of a camel'. X
camel-watering (After these wells have been drawn out at a --, the water is risen again in a few hours.) I 506 (n.) T 16: 'a place where camels are watered'. It seems rather to mean 'the act of watering camels'.
camel-yard (Their corn-plots are...mucked from the --s) I 293 (n.) 'yard where camels are kept'. X
cane-stick (I saw their girbies suspended in -- trivets) II 445 (adj.) 'made of cane'. X
canker-weed (their souls are -- beds of fanaticism) I 56 (adj.) T 16: 'Doughty uses the word figuratively...he is not thinking specifically of the ragwort, but of weeds which corrupt a bed of flowers. Compare Mansoul, 25,

> On sleep-compelling canker-worts beneath,
> Black hellebore and rank-smelling deadly dwale
> And bryony, and other more, I know not well

where he is thinking of poisonous plants.'

carpet-piece (the camel trough, --a leather or -- spread upon a hollow) II 465 (n.) 'piece of carpet'. X
cattle-keeper (these nomads are diligent --s) II 219 (n.) 'one who keeps cattle'. X
cattle-master (the Nejd prince is a very rich --) I 611 (n.) 'owner of cattle'. X
cattle-medicine (I saw some solitary tall plants of a jointed and ribbed flowering cactus, el-ghrullathî, which is a --) II 475 (n.) 'medicine for cattle'. X
cattle-speech (The Aarab have several calls to the kinds of their beasts, to drive, to bring, to stay them. We may say there is one -- among them) I 430 (n.) 'language used in calling and giving directions to cattle'. X
cell-chamber (he came to deposit in my --) I 176 (n.) 'small room, like a cell'. X
cell-heap (Under a granite hill I saw two lower courses of --s... There was in heathen times an idol's house in these folorn mountains) II 244 (n.) 'ruins of cells'. X
chain-of-credulity (The Mohammedan --ies is an elation of the soul) II 379 (n.) 'series of false beliefs'. X
chair-sitter (The legs of --s to hang all day they thought an insufferable fatigue) I 261 (n.) 'one who sits on a chair (in contrast to one who sits on the ground)'. X
chalk-scale (all that glittering metal was turned to --s before their eyes) II 103 (n.) 'scale of chalk'. X
chalk-rock (yellowish loamy earth under the loose stones, tufa or it might be burned --) I 380 (n.) 'rock composed of chalk'. X
chamber-follower (in advance of his --s and men-at-arms) I 599 (n.) 'suite, entourage'. X
chamber-friend (sometimes with Hamûd and his -- he walks abroad) I 608 (n.) 'friend entertained in one's chamber'. X
chamber-of-rags (We looked into Elias' --) I 77 (n.) 'chamber furnished with the utmost poverty'. T 16 X
chapel-of-rags (shrine and -- of Aaron) I 38 (n.) 'very poorly or sordidly furnished chapel'. T 16 X
cinder-hill (--s of volcanoes) I 385 (n.) 'hills of volcanic scoriae'. T 17 X
circlet-band (The nomad-kerchief, cast loosely upon their heads, is not girded with the -- (agâl)) I 147 (n.) 'a rope which Arabs wear around their head-kerchief'. T 17. Cf kerchief-cord.
circle-village (their --s of tents) I 234 (n.) 'group of dwellings arranged in a circle'. X
citadel-rock (the Hûsn, or -- of basalt) II 103 (n.) 'rock which stands as a citadel'. X

civil-minded (the Heteym are not so --as the right Beduw; they are often rough towards their guests, where the Beduw are gentle-natured) II 218 (adj.) 'inclined to be courteous'.X

civil-spirited (they are stout in arms, and -- Beduins) II 24 (adj.) 'courteous, polite'. T 19: 'on the analogy of civil-mannered (1621)'. X

clay-brick (a high -- wall; a chamber or two built of --) I 285, II 60 (adj. and n.) 'brick'. X

clay-floor (these -- galleries) I 588 (adj.) 'having a floor of clay'. X

clay-walling (some -- is yet seen) I 158 (n.) 'walls of clay'. X

clay-wall (When spring is come they forsake the --s) II 60 (n.) 'walls of clay; towns where such walls are (in contrast to the open desert)'. X

clay-water (a bowl of foul --) II 272 (n.) 'water with admixture of clay'. X

cleanly-gay (Very -- she seemed...in her new calico kirtle) II 283 (adj.) 'clean and gay'. X

Cleft-lips (I am Shurma (--) quoth the hare) II 238 (n.) 'one having cleft lips'. X

cliff-inscription (in the --s at Medáin) I 420 (n.) 'inscription cut in a cliff'. X

clothing-pieces (--brought down by the caravaners) II 353 (n.) 'clothing; garments'. X

club-stick (the dubbûs, or --; another ragged rout...came on with --s and wild shouts; with --s, lances, and old match-locks; ganna (that is the Beduins' short loaded --); he came with his -- against me) I 126,175,353,397,413 (n.) 'stick used as a weapon'. X

cob-nosed (a strange thick-faced --cobblers' brotherhood) I 46 (adj.) 'having a large mis-shapen or bulbous nose'. T 19 X

coffee (T 17:) 'Coffee pays such an important part in the social life of the Arabs that Doughty has had to make several new combinations withthe word.':

-Aarab (we found them --, pithless day-sleepers, corroding their lives with pitiful dregs of the Môkha drug) II 309 (n.) 'Arabs addicted to coffee'. X

-bibber (there came --s) to Zeyd's menzil) I 336 (n.) 'one who drinks coffee'. T 17 X

-booth (The men came together at the --) I 443 (n.) 'tent where coffee is served'

-house (the -- at the Kâdy Mûsa) I 479 (n.) T 17: (not used in its recorded English sense, but to mean a house or tent at which the host will daily provide coffee in the morning for all who wish to go there and talk with him'. T 17: Extension.

-bower (The --(maàshush, mujúbbub) was my shelter) II 422 (n.) 'shelter in palm orchard where coffee is served'. T 17. X
-chamber (in the --hearth; no more room in the --; to big-ay as this --; three sides of their small --) I 126,201,208, II 408 (n.) 'room where coffee is served'. X
-circle (they rise unwillingly, and giving back enlarge the -- to receive him) I 245 (n.) 'ring of people drinking coffee'. X
-club (this is the hall and -- of Mûsa's partiality) I 479 (n.) 'society of coffee-drinkers'. X
-companion (the loitering --s turn again homeward) I 251 (n.) 'one who drinks coffee in the company of others'. X
-court (under the palm-leaf awnings of the --s of Teyma houses) I 536 (n.) 'courtyard in which coffee is customarily drunk'. X
-drivelling (the -- Beduw) I 611 (adj.) 'addicted to coffee'. T 17 X
-fellow (a -- of Zeyd's) I 500 (n.) 'one who drinks coffee with another'. X
-fellowship (at evening he sparred the door, and as he went not forth to his master's subjects, so he let in no --) I 290 (n.) 'those who drink coffee together'. X
-fire (men step over to Zeyd's --; at Zeyd's --; the easy and cleanly Nejd manner of a charcoal --; "Should these bring their quarrels, Hasan, to our --?") I 223,238,288,364 (n.) 'a fire over which coffee is made'. X.
-gear (the fatya, -- basket) I 223 (n.) 'apparatus for making and serving coffee'. X Cf. the not hyphenated coffee gear (old tippler had taken out his coffee gear) II 303.
-hall (The --, built Nejd-wise, is the better part of every house building) I 288 (n.) 'hall in which coffee is served'. T 17. X
-hearth (that unwritten life-wisdom of the --s) II 159 (n.) 'the society that gathers around the fire where coffee is made'. T 17 X
-host (it is not much that they should be to the arms --s; a --, a richard amongst them; most officious of the afternoon --s) I 222,246,250 (n.) 'one who serves coffee to his guests'. X
-keeper (cries the --) II 45 (n.) 'servant entrusted with the making and serving of coffee'. T 17 X
-lazing (the most --, beggarly and pithless minded) I 343 (adj.) 'spending one's time idly drinking coffee'. T 17 X

-mortar (their great -- blocks are hewn) II 359 (adj.) 'for use in pounding coffee beans'. X
-parliament (this is the mejlis, and -- of an Arabian prince) II 508 (n.) 'council over coffee'. X
-pestle (their stone --s; I heard no cheerful knelling of --s) II 180,411 (n.) 'pestle used for pounding coffee beans'. X
-server (this is an adulation of the --; the --, kahwajy; cries the --; the --, with a frenetic voice; the second --) I 246,479, II 45,46,249, passim 'one who serves coffee'. X
-sheykh (passim) (n.) 'a sheykh who provides coffee in the morning for all who wish to go there to drink and talk to him. T 17 X
-station (I saw a first -- Kahwa) II 485 (n.) 'a hospice where coffee is served to travelers'. X
-tent (about the --s; from the --; Sheykhs accustomed to the --; the sheykhly --) I 248,494,574 (n.) 'tent where coffee is served'. X
-tippler (The Nejders are --s) II 284 (n.) 'one addicted to coffee'. T 17 X
-water (he saw in me little liking of his --; they have swallowed those boiling sips of --; a bevy of great and small tinned coffee-pots...which they use for old -- store; seated by a fire, the --ready) I 223, 224,528, II 527 (n.) 'a weak infusion of coffee'. X

coldly-serene (He was full of a -- circumspection) II 433 (adj.) 'cold and unperturbed'. X

Come-up-from-the-shambles (a son of this --) II 440 (n.) 'one who has risen from poverty and low station'. X

coomb-land (the rocky --) I 39 (n.) 'land cut with narrow ravines'. T 16 X

copper-tinned (--vessels; a mighty -- basin) I 113,587 (adj.) 'coated with copper'. X

cottage-wise (adv.) 'in the manner of a cottage'. T 20 X

crater-hill (a multitude of --s) I 418 (n.) 'crater of extinct volcano'. T 16. X

criminals-in-office (those -- might have named him an enemy) II 73 (n.) 'persons who in their official capacities perpetrate crimes'. X

cross-leg (--Orientals) I 261 (adj.) 'sitting crosslegged'. Cf. T 13, note on crosslegs (adv.)

cross-mark (the strange characters...were in the midst obliterated by a later --) I 291 (n.) 'cross'. X

crust-work (is their -- from India) II 322 (n.) 'fretwork in stucco'. T 17 X

cup-box (he has unbuckled gutia or --) I 244 (n.) 'box in which Arabs carry coffee-cups'. X.

dam-breach (the -- at Mâreb) II 37 (n.) 'the breaking of a dam'. T 16. X

dangle-legs (sitting -- upon our terrace wall) II 111 (adv.) 'with legs dangling'. X

date-berry (the new ---es) I 276 (n.) 'date'. T 17 [This is not hyphenated in the 1923 ed.] X

date-eater (Those coffee-drinkers have the sorry looks of --s; all the --s are of a certain wearish visage; a herb pleasant to those --s; all the -- village folk of Nejd; the ancient --s overlooked their valleys) I 147,148,179, 554, II 99 (n. and adj.) 'one whose staple diet is dates'.X

date-gathering (these are in the -- at Kheybar; to begin the --) I 337, II 204 (n.) 'date harvest'. X

date-kind (In every oasis are many --s) II 436 (n.) 'variety of date'. X

date-stalk (householder brought the stranger a cooling cucumber or --) I 533 (n.) 'small bunch of dates still attached to the stem'. X

date-tribute (they eat also at noon their lean collation of the --, in like manner as the public guests) I 610 (n.) 'dates given to soldiers as part of their pay'. X

daughter-of-the-desert (their own--) II 391 (n.) 'Arabian horse'.X

day-fasting (they observe this -- of a month) I 519 (n.) 'fasting from sunrise to sunset, as Moslems do in Ramadan'. T 17. X

dead-kingdom (hell is...the --) I 170 (n.) 'kingdom of the dead'.X

dead-like (his wife lay --) I 315 (adj.) 'as if dead'. X

Death-on-a-horse (this --) II 283 (n.) 'reckless rider'. X

descending-place (strait-- betwixt cliffs) I 81 (n.) 'place where descent is possible or easy'. X

devil-sick (O ye -- and shameless young men --Beduwy) II 325, 357 (adj.) 'possessed by the devil'. X

dizzy-headed (there be some -- among us) I 526 (adj.) 'rather unsteady in mind'. T 19-20. X

dog-son (the -- vile traitor) II 123 (adj.) 'like the son of a dog'. X

dome-wise (rock is spread...--) II 462 (adv.) 'like a dome'. X

doting-religious (half -- and humane ruffian) I 65 (adj.) 'foolishly or fanatically religious'. X

draft-book (a -- was in my bags...and I wrote a cheque) II 418 (n.) 'cheque book'. From draft, OED 3b.

draught-camel (paths of the --s) I 583 (n.) 'camel that draws water from a well'. X

draught-yard (near the common --, as unsavoury as himself) II 44 (n.) 'yard where refuse, offal, and sewage are thrown'. X. Compounded with draught, OED 45, obs. (1533-1703), 'a cesspool, sink or sewer'; cf. S, Tr. and Cr. V.i.80.

draw-reel (they mount their --, mahal) II 465 (n.) 'device for coiling rope as bucket is drawn from well'. T 17 X

draw-wheel (--frames; two or three --s) I 292,332 (adj.) and (n.) 'device for pulling buckets from a well'. X

drink-meat (this sliding--) 325 (n.) 'food in liquid form'.T17.X

driving-stick (for pastime limning with their --s in the idle sand; the wales of Zeyd's -- were ever in her stubborn little spirit; with the -- and their hands now scrape hollows; his cloak and --; laying my -- upon the lad...I swinged him) I 223,232,382, II 203,232, passim (n.) 'stick used by Arabs in driving camels'. X

dry-building (the most is --; an old -- of basalt) I 32, II 304 (n.) 'stone building without mortar'. X

dry-built (-- walling; nawamîs...are...always --; a -- round chamber) I 381,386, II 288 (adj.) 'built without mortar'.X

dry-fleshed (--birds) II 72 (adj.) 'having dry flesh'. X

dry-hearted (old -- sherîf) II 256 (adj.) 'unsympathetic'. X.

dry-laid (the work is -- with balks and transoms; -- masonry) I 287, 440 (adj.) 'laid without mortar'. X

dry-steyned (pits...are --) II 470 (adj.) 'laid without mortar'. X

dun-swallow (there are --s) I 448 (n.) 'swallow of a dun colour'. T 16: 'a useful combination, providing us with a word for these swallows, which are different from English swallows'. X

dust-driving (--gusts) II 406 (adj.) 'driving dust'. X

dwelling-floor (they are here ground chambers, and commonly under the stairs of the host's -- above) I 143 (n.) 'floor of a house on which people live'. X

dye-beard (These men, often red-bearded and red-dye-beards) I 59 (n.) T 17: 'one who dyes his beard'. The adjective red, however, forces the sense 'dyed beard'. X

dye-plant (borders of a --) II 335 (n.) 'plant yielding a dye'. X

earth-demon (the jan or --s) I 136 (n.) 'evil spirit of the earth'. X

earth-folk (jan, ahl el-ard or --)I 136 (n.) 'evil spirit of the earth'. X

earth-shuddering (a fearful --hubbub) I 421 (adj.) 'causing the earth to shake'. X

egg-great (--eyes) I 230 (adj.) 'as large as an egg'. T 20. X

elbow-dint (with an --) I 480 (n.) 'nudge with the elbow'. X. Compounded with dint, OED.

elbow-wise (leaning, --) I 497 (adv.) 'one one's elbows'. X. Cf. - wise
elf-haried (an -- girl) I 222 (adj.) 'having tangled hair'. T 20. X
empty-bodied (-- slugging Beduwy) I 374 (adj.) 'having had little or nothing to eat'. X
even-pacing (--mules) I 69 (adj.) 'with an even pace'. X
eye-pricker (we hear of --s in Arabia) II 348 (n.) 'one who treats diseases of the eye'. X
eye-sick (many -- Arabs) I 434 (adj.) 'suffering from an affection of the eyes'. T 11: extension.
eye-struck (thou hast been --) I 548 (adj.) The meaning of this adj., obviously a literal translation from the Arabic, is made clear to Doughty, and to the reader, by the Arab who diagnoses Doughty's opthalmia: 'We have lookers (God cut them off!) among us, that with their only (malignant) eye-glances may strike down a fowl flying....Wellah their looking can blast a palm tree so that you shall see it wither away.' Hence, 'looked upon by the evil eye'.
fable-talk (to all their --) II 96 (n.) 'telling of fables'.X
face-cloth (many poor hareem could not be persuaded ... to fold down so much of the -- from their temples to show me their blear eyes) II 441 (n.). 'cloth veiling the face'. OED has not this sense, only 'a cloth laid over the face of a corpse'. Extension.
face-clout (housewives wore the berkoa or heathenish --, above which only the two hollow ill-affected eyes appeared; hareem in Nejd were veiled with the --, but only from the mouth downward; her beauty could not be hid by the lurid --) I 568, II 220,276 (n.) Cf. face-cloth, supra.
fair-policy (the Beduw will many times be -- men and magnanimous, for any sufficient cause) I 505 (adj.) 'acting fairly, on policy'. X
famine-time (it was -- with the Aarab) I 494 (n.) 'time of famine'. X
fascine-work (cabin was of studs and --) II 535 (n.) 'wood bound together. X
fighting-bat (the -- is an old Semitic weapon) I 147 (n.) 'cudgel'. T 17. X
finding-place (the least --s of water) I 282 (n.) 'place where something can be found'. X
fire-lights (if any pass by the dim --) II 473 (n.) 'lights of several fires'. No ex. in pl. in OED.
fire-pit (his -- of sticks in the earth; village --) I 296, 528, passim (n.) 'pit where fire is built'. X
first-father (that are reckoned to the same jid, or --) I 479 (n.) 'ancestor'. X
flat-bread (sopped -- sweetened) I 555 (n.) T 17: 'a much-needed name for the flat loaf made in Arabia, Egypt, and elsewhere in the East'. X

fleeced-cattle (our small --) I 502 (n.) 'sheep'. X
flesh-beauty (full-faced shining --) I 280 (n.) 'beauty of the flesh'. X
flitting-house (these --es in the wilderness) I 228 (n.) 'dwelling that can be moved quickly; tent'. X
flitting-tent (héjra, or small --) I 224 (n.) 'readily movable tent'. X
flower-tuft (yellowish -- s) I 380 (n.) 'small blossom'. X
food-creature (--s of the three inhabited elements) I 597 (n.) 'animal that serves as human food'. X
food-fruit (yellow and red clusters of this land's --: golden and purple-coloured --s; trays of the -- in the stalk were brought down from the best trees) I 507,520, 558 (n.) 'dates, which are a staple in the Arab diet'.X
food-palm (not to usurp the room of the --) I 294 (n.) 'date palm'. X
foot-frame (in a -- of withy rods) I 458 (n.) 'supporting frame'. X
foot-journey (that immense --) II 167 (n.) 'journey on foot'. X
foreign-living (the -- Aneyza townsmen) II 344 (adj.) 'living as foreigners'. X
fore-Islamic (in -- ... times) I 235 (adj.) 'pre-Islamic'. T 19. X
foster-camel (the --s lie couched) I 260 'camel giving milk'. X
free-way (the -- lies under the eastward cliff) I 362 (n.) 'open passage'. I 362 (n.) X.
fresh-breathing (--air) II 381 (adj.) 'fresh'. X
freshet-strand (water-holes...were digged in a shaeb or --) II 297 (n.) 'a stream of rain-water'. X
friendly-minded (poor -- Amân) II 165 (adj.) 'disposed to friendleness'. X
fuel-tree (bushy --, ghrotha) II 406 (n.) 'tree that can be used for fuel'. X
full-of-the-moon (the -- white visages of Damascus) I 78 (adj.) 'like the moon at its full'. T 24: literal translation from Arabic. X
furnace-hearth (their -- is hollowed in the sand) I 137 (n.) 'hearth for smith's fire'. X
further-Abyssinians (they were both Habush, --, that is of the land of the Gallas) II 84 (adj.) 'Abysssinians from that section farthest from Arabia'. X
gate-nomad (one of the --s) I 98 (n.) 'nomad encamped at the gate of the kella'. X
gazelle-buck (a napping --, started from a bush; a great white --) II 217,468 (n.) 'adult male gazelle'. X
gift-foal (he asked Mohammed Aly to remember him at Damascus (for his --)) I 209 (n.) 'foal given as a gift'. X
gift-mare (the Prince's --; the lean and scald --) I 198,208 (n.) 'mare given as a gift'. X
girdle-knife (the crooked --, khanjar; kiddamîyyah, which is their crooked --) I 457, II 39 (n.) 'knife carried in the girdle'. X

girdle-pan (the baker was busy with ... --, tanmûr, to make fine white flat-bread) I 206 (n.) 'flat pan or griddle'. X. Taylor's girdle-bread, p.25, is obviously written in error for this.
God-fearer (a --'s gunshot) I 503 (n) 'one who fears God'. X
God's-tribute (Sadaka is the willing --) I 446 (n.) 'alms'.X
granite-grit (the soil, a sharp -- a seyl bed, of --) I 583, II 501 (n.) 'gravel of granite rock'. X
granite-sand (the soil is -- and grit) I 577 (n.) 'sand of granite rock'. X
grave-head (housewife's --) I 450 (n.) 'head of a grave'. X
grave-heap (-- of Abeyd; squalid --s; -- of his dead "uncle") I 618, II 79,125 (n.) 'burial plot'. X
grave-hole (hell, the --) I 170 'hole of the grave'. X
grave-kist (an ancient -- of flags) I 395 (n.) 'coffin'. T 16. X
gravel-cliff (fell headlong from the --) I 461 (n.) 'cliff of gravel'. X
gross-spun (-- cotton yarn) I 225 (adj.) 'coarsely spun'.X
ground-course (house-walls were laid upon a --...of stones) I 135 (n.) 'foundation course'. X
ground-demon (the --s, jan) I 136 (n.) 'evil spirit in the earth'. T 16. X
ground-heat (immoderate --) I 494 (n.) 'heat of the ground'. X
ground-rock (-- of basalt) I 441 (n.) 'rock on the surface of the earth'. T 16. X
ground-sitter (you are --s) I 261 (n.) 'one who sits on the ground'. X
ground-water (their -- is lukewarm) I 578 (n.) 'water lying on the surface of the ground'. T 12: this provides an earlier illustration than that of OED (1890)
guest-carpet (spread the -- under some shadowing greenness of palms) I 533 (n.) 'carpet used for guests to sit on'. X
guest-day (for --s it is dates and buttermilk; for my three --s) I 221, 409 (n.) 'day on which a host entertains a guest (in the Mohammedan religion the host is bound to entertain the guest for three days)'. X
guest-meal (the -- could not so soon be made ready) I 398 (n.) 'meal prepared by Mohammedans as part of their religious duty towards a guest'. X. (This is not the same word as the guest-meal recorded in EDD, Lin., meaning 'dinner-party'.)
Gulf-trade (wares of the --) II 9 (n.) 'trade of the Persian Gulf'. X
gum-mastica (a tree...from which flows a sort of --) II 10 (n.) 'gum mastic'. T 8: refashioned 'to be nearer to the original Arabic mastikâ.' X
gun-leather (they pulled off hastily their --s) II 234 (n.) 'holster'. X
gun-salt (Aarab digging under the walls for --") I 120 (n.) 'saltpetre'. T 24: translation of Arabic malh el-bârûd (lit. 'gunpowder-salt'). X
gypsum-stone (in jiss or jips, a --) II 6 (n.) gypsum'. X

half-hearing (their --s of my simple sayings) I 444 (n.) 'partial hearing'. X
half-orphan (the -- child) I 471 (adj.) 'having only one parent living'. X
hall-chamber (a goodly --) I 594 (n.) 'large room'. X
Hands-without-head (said --) II 259 (n.) 'unintelligent fellow'. X
hanging-stone (souls shall be gathered into a pit under the' -- there') I 446 (n.) 'stone in Mohammedan religion'.X
happy-faced (she was --) I 553 (adj.) 'having a happy face'.X
hard-born (rehearsed his -- kasîda) I 466 (adj.) 'composed with difficulty'. X
hard-burned (-- ground; --soil) I 382, 450 (adj.) 'burned to a hard state'. X
harvest-ground (his great --) I 558 (n.) 'ground where harvesting takes place'. X
harvest-market (in the --) II 122 (n.) 'market after the harvest'. X
head-cord (his heavy --; kerchiefs girded wit the --) II 232, 349 (n.) 'cord wound round the kerchief worn by Arabs on the head'. Cf. circlet-band, supra.
heap-building (round --s) I 447 (n.) 'a building consisting of a heap of building material'. T 18. X
heart-cutting (katu'l-kalb, or --) I 576 (n.) 'the sensation of the heart leaping in the throat'. X
heart-nipping (the -- unkindness) I 470 (adj.) 'chilling (fig.)' X
heavy-heart (with a --) II 451 (n.) 'sinking spirit'. X
hell-burning (this is a man fuel for --) I 266 (n.) 'burning in hell'. X
hill-Beduin (these robust --s) I 472 (n.) 'Beduin who lives in the hills'. X
hill-colony (I saw the emmets' last confusion ... their --ies subverted) II 390 'hill (of ants)'. X
holy-tongue (--man) I 52 (adj.) 'speaking in a holy way (but not acting in the same way)'. T 20. X
home-born-like (cattle...not --) I 345 (adj.) 'as the native or home kind'. X
homely-wise (-- moderation) I 317 (adj.) 'with a moderation such as one uses at home'. T 20. X
honest-speaking (an -- man) I 273 (adj.) 'speaking honestly'. X
honey-date (the -- of el-Ally is served for a sweetmeat) I 153 (n.) 'date of more than ordinary sweetness'. X
hoop-tent (round --s of skins) I 277 (n.) 'circular tent'.X
horse-broker (--s take up young stallions) II 389 (n.) 'one who deals in horses'. X
horse-drove (the broker's --s pass) II 389 (n.) 'drove of horses'. X
horse-player (some -- from Egypt) II 25 (n.) 'trick rider'. T 18. X

hot-heartedness (sheykh may not always contain the -- of his Aarab) I 454 (n.) 'hot-headedness'. T 18.: cf. obs. hot of heart (I 409) supra.

house-chamber (into what -- you please) II 186 (n.) 'room of a house'. X

house-court (within was his pleasant --; in all the --s in Hayil ...there is made some such praying-stead) I 528, II 11 (n.) 'courtyard of a house'. X

house-labour (all the -- is hers) I 236 (n.) 'housework'. X

house-matting (their hareem plait the common -- of the tender springing palm-leaf) II 6 (n.) 'matting, usually of woven palm leaves, used as floor-covering in houses'. X

house-ruin (here are no --s, broken walls and abandoned acres) I 286 (n.) 'ruin of a house'. X

human-heart (his honest --) II 398 (n.) 'humanity'. X

hunger-time (in --s they receive no sustenance) I 337 (n.) 'time of hunger'. T 16 X

husbandman-landowner (the mostly honest...--s) II 388 (n.) 'small landowner who works his own land'. X

ice-brink (We came bye and bye to the Harra side, and the lava- border is here like the -- of a glacier) II 217 (n.) 'edge of ice'. T 18. X

ill-blooded (an -- nature; --patients; -- looks; -- Heteymy) I 339,492, II 68, 272 (adj.) ' having ill blood'. X

ill-counseled (--...expedition) II 432 (adj.) 'ill advised'. X.

ill-liver (they were known...as --s) II 189 (n.) 'one who leads an ill life'. X. Cf. EDD, Per.

ill-odour (--s in the air) I 438 (n.) 'ill odour'. X

incense-odour (we think the -- religious) I 97 (n.) 'odour of incense'. X

iris-sprinkled (the -- amber sheaves of her full side-locks) I 465 (adj.) 'sprinkled with the colours of the rainbow (from the appearance of the goddess Iris)'. T 20. X

jesting-wise (to speak in --) II 85 (n.) 'a jesting manner'. X

Jew-born (the -- Abdullah) I 602, II 51 (adj.) 'born a Jew'. X

Jew-man (thinkest thou, O --) II 218 (n.) 'Jew'. X

Jew-Moslem (the --[Abdullah]) I 601 (n.) 'Jew turned Moslem'. X

Jew-natured (the most -- of the Beduin Arabs) I 390 (adj.) 'having a nature like a Jew'. T 19. X

judgment-voice (I was wakened by a -- which resounded through the village streets) II 108 (n.) 'a voice fit for the day of the last judgment'. X

kerchief-cord (taking off his --) I 140 (n.) 'cord bound around head kerchief of Arabs'. Cf. circlet-band and head-cord, supra. X

kill-kill (ethbah-hu! -- him) II 473 (v.t.) 'kill'. X. Tr. from Arab.; reduplication to suggest excited stutter.
knee-bound (hobbling upon three legs, for the fourth is --; camels--; thelûls --) I 427,478, II 538 (adj.) bound at the knee'. X
kneeling-carpet (little sajjedy or --) I 598 (n.) 'carpet for kneeling in prayer'. X
knot-stone (the lesser --s are like Holland cheeses) I 34 (n.) 'a stone shaped like atuber, or as though tied in knots'. T 18. X
lake-plash (a gravel bed, which in winter is a -- of the ponded rain) I 439 (n.) 'a large pool of rain-water'. T 18. X
land-breadth (it lies, through a --; in all this vast --) II 392,468 (n.) 'extent of land'. X
land-craft (outgo the Beduw in all --; expert in --) I 281, II 463 (n.) 'skill in travelling overland'. X. Cf. landcraft (this -- master was a Damascene) I 57 (adj.)
land-height (the -- was here 4000 feet) II 62 (n.) 'height of the land'. T 16. X
land-inward (Arabians of -- Nejd) I 235 (adj.) 'inland'. T 20. X
land-knowledge (she seemed to have this -- everywhere) I 493 (n.) 'knowledge of the land'. X
land-lore (have inherited a --) I 281 (n.) 'knowledge of the land'. X
land-name (it were idle to ask these --s) I 72 (n.) 'place-name'. X
land-navigator (these --s arrive bye and bye at the unstable village port) I 348 (n.) 'one who travels overland (on a camel)'. X
land-partner (they are --s of the Allayda; are --s with the Fukara; his --) II 93,100,115 (n.) 'one who shares land with another'. X
land-right (without -- they could not remain in the desert; absent tribesman's --) I 49, II 115 (n.) 'right or privileged to use land'. X
land-wandering (the -- Solubba) II 221 (adj.) 'wandering over the land'. X
land-way (he durst return no more by the --) I 177 (n.) 'overland route'. X
laurel-wold (-- country) I 17 (adj.) 'a wood of laurel'. T 18. X
lava-basalt (the -- pan of the Harra) I 419 (adj.) 'of lava which is like basalt'. X
lava-border (the -- here is like the ice-brink of a glacier) II 217 (n.) 'border of lava rock'. X
lava-flood (--s break forth upon us) I 462 (n.) 'flood of lava'. X

leaf-branch (flaming palm --; lop the sere --es) I 598, II 117 (n.) 'large leaf which is like a branch'. X
leaf-but (palm --s) II 112 (n.) 'petiole'. X
letter-pit (the --s yet stained with vermilion) I 12 (n.) 'the hollow of a letter incised in stone'. T 18. X
life-wisdom (the unwritten -- of the coffee-hearths) II 159 (n.) 'wisdom about life'. T 16. X
life-worship (every beast...yieldeth -- unto God) I 173 (n.) 'worship throughout or for life'. X
light-eared (-- harvests) II 355 (adj.) 'having scanty grain'. X
light-floating (-- airs in the high desert) I 359 (adj.) 'floating lightly). X
limb-spade (insect miners [burier bettles] apply the robust --s) 'leg adapted for digging'. X
lithe-limbed (the --...Arabians) I 235 (adj.) 'having slender and supple limbs'. T 19. X
litter-frame (about their --s) I 437 (n.) 'frame used as litter on camel'. X
loam-bottom (a soil which is naturally naked --) I 152 (n.) 'valley of loam'. T 17. X
locust-year (destruction of a --) II 436 (n.) 'year in which locusts come'. X
long-square (a -- space; wells...made --) I 521, II 329 (adj.) 'rectangular'. X
loosely-girded (my -- baggage) I 510 (adj.) 'tied loosely'. X
maiden-standard (the -- is in peril) II 304 (n.) 'an Arab girl who rides in battle as a kind of standard'. X
man-dog (the hospitable men-dogs) I 130 (n.) '(fabulous) man who is a dog'. T 11 : extension.
man-maidenly (black locks hanged down his -- shoulders) II 476 (adj.) 'of a man who resembles a girl'. X
man-striking (-- is a very bestiality) I 251 (n.) 'striking a man'. X
mantel-stuff (horse-cloth of Arab --) I 198 (n.) 'material of which mantels are made'. X
marble-stairs (his -- palace) I 74 (adj.) 'having marble stairs; elegant'. X
marble-wright (--s, makers of coffee mortars and the like) II 401 (n.) 'one who works in marble'. T 16. X
master-caravaner (a few of the --s) II 460 (n.) 'one who leads a caravan'. X
mast-great (-- tapers) I 62 (adj.) 'as great as a mast'. T 20. X
medicine-water (one drop of the --) I 257 (n.) 'liquid medicine (here, morphia)'. X. This is probably a literal translation from the Arabic.
men-gossip (noblemen...sit, as --s) I 501 (n.) 'gossip who is a man'. X

men-stealer (cruel --s) I 555 (n.) 'stealer of men, slayer'. X

merchant-guest (those Teyma --s) I 526 (n.) 'guest who is a merchant'. X

metal-craft (schooled in --) I 597 (n.) 'metal-work'. X

mid-sea-deep (the Beduins were in the -- of their braying rimes) I 128 (n.) 'midst'. T 16. X

mile-great (-- sheaf-like blast of purple-glowing and red flames) 'extending as far as a mile'. X

miles-long (in these -- straits) I 439 (adj.) 'extending for miles'. T 20. X

milk-beard (the -- was not yet sprung upon Hayzan's hardy fresh face) II 38 (n.) 'the first fluffy beard before the strong beard has grown'. T 18: 'Formed on the analogy of milk tooth, perhaps with reference to the fact that those Arabs who have not enough milk to drink have little or no beard.' X

milk-dieted (the -- Aarab) I 326 (adj.) 'subsisting largely on milk'. X

milk-meat (there they milked their goats upon sorrel, which --) I 179 (n.) 'fodder producing milk'.

milk-season (then is the --; the -- was now in the land) I 358, II 262 (n.) 'season when milk is plentiful'. X

milk-shard (bowl of --s: rubbing --s in the water) II 229, 233 (n.) 'pieces of dried milk'. X. Also milk shards, II 71.

milk-skim (they called me to sup the pleasant --) II 67 (n.) 'milky butter'. T 16. X

milk-skin (poured from the sour --; poured into the sour --; busily rocking the (blown) sour --; rocked her blown --; their --s overflowed) I 221, 263,325, II 67, 291, passim (n.) 'a skin used to store milk and to make butter'. X

missionary-physician (the learned --s, at Beyrût) I 434 (n.) 'a medical missionary'. X

molehill-mountain (it is a -- record of the fabulous Mohammedan authors) I 388 (adj.) 'making much out of nothing'. X

moon-sick (the poor -- is let down) II 386 (n.) 'lunatic'. Extension of OED adj., obs. (c975-1616)

mountain-bay (it is a -- which looks eastward) I 616 (n.) 'a bay-shaped range of hills'. T 18. X

mouth-labour (It was difficult to show him what I intended by the sciences, for they have no experience of ways so sequestered from the common --s of mankind) I 591 (n.) 'discussion'. T 18. X

mummy-chest (not unlike certain --s of Egypt) I 160 (n.) 'mummy case'. X

mummy-house (those mawkish -- cliffs) I 517 (adj.) 'having tombs'. T 16. X

neck-sinew (camel --s) I 437 (n.) 'sinew of the neck'. X
next-lying (the -- houses) II 199 (adj.) 'adjoining, neighboring'. T 19. X
night-chill (-- cataract) II 348 (adj.) 'coming as a result of a chill during the night'. X
night-chillness (the unnatural --) I 476 (n.) 'coldness at night'. X
night-rain (in a mizzling --) II 73 (n.) 'rain at night'. X
night-sleeper (are light --s) I 483 (n.) 'one who sleeps at night'. X
night-travelling (adventures of -- in Arabia) II 495 (n.) 'travelling at night'. X
nomad-spirited (-- townspeople) II 7 (adj.) 'having the spirit of a nomad'. X
nomad-wise (who lay stretched -- on a camel) II 494 (adv.) 'in the manner of a nomad'. X Cf. -wise.
nose-medicine (--s, little bunches of certain herbs and odours, to hang a day or two in their nostrils) I 438 (n.) 'scents used as cures'. T 18. X
nose-sore (from the eyesore and -- of those mawkish mummy-house cliffs) I 517 (n.) 'that which offends the nose by reason of its unpleasant smell'. X
oasis-dweller (the Nejd oases-dwellers) II 398 (n.) 'one who dwells at an oasis'. X
oasis-town (in every --) I 479 (n.) 'a town built at an oasis'. X
oasis-village (such is every --; came to the --) II 312, 535 (n.) 'village at an oasis'. X .Also oasis village, II 535.
off-holdings (n.) 'lands held near by'. T 11; extension
oft-days (they had -- nothing left) I 179 (adv.) 'often, many days'. X
pad-brim (to hold fast to the --) II 390 (n.) 'edge of a saddle'. X
palm-bast (a shred of --; a sling of --; some pull --) II 112, 117, 423 (n.) 'palm fibres'. X
palm-beam (frame of long --s) I 545 (n.) 'beam of palm'. X
palm-bosom (we see those full --s) I 520 (n.) 'fruit clusters of date palm'. X
palm-full (her little -- of green coffee-berries) I 223 (n.) 'as much as will fill the palm of one's hand.' X
palm-ground (of small --s; a -- of Abeyd; forsaken --s; an outlying --; at the Kenneyny's --) I 136,613, II 261, 431,437 (n.) 'orchard of palms'. X. Also palm ground (wells and --s), I 136.
palm-orchard (a good walled --) I 521 (n.) 'orchard of date palms'. X.
palm-plait (with the Kheybar women's --)'woven or plaited palm leaves'. X
palm-plant (--s thrive) II 7 (n.) 'palm tree'. X

palm-set (young --s) II 332,434 (n.) 'young palm tree'. X
palm-stalk (bowers of --s and palm matting; long staves of --s) I 478, II 81 (n.) 'palm branch'. X
palm-stock (rotten --s) II 76 (n.) 'trunk of palm tree'. X
palm-straw (women sit...plaiting --s) II 118 (n.) 'slender leaf of palm'. X
palm-torch (with my flaming --) II 118 (n.) 'torch of palm leaves'. X
palm-valley (overlooked their --s) II 99 (n.) 'valley of palm grove'. X
palm-village (few --s) I 230 (n.) 'village with palm grove'. X
palm-yard (broken -- walls; irrigation of this kahwa --; to mortgage certain --s; at Kheybar --; every -- has a high-built wall about it) I 136,596, II 89,100,116 (n.) 'palm orchard'. X
paper-leaf (take thy reed and a --) I 464 (n.) 'sheet of paper'. This is a literal translation from the Arabic.
passenger-adventurer (certain Moors, --s in Arabia) I 388 (n.) 'a traveller seeking adventure'. X
penetrating-malicious (sheykh...presumptuous, --) I 332 (adj.) 'having a sharply malicious manner'.
phantom-groan (frighted by --s among the rocks) ' 81 (n.) 'ghostly groan'. X
pilgrim-citizen (big, black-bearded -- of Cabul) II 521 (n.) 'citizen who is on pilgrimage'. X
pistol-machine (the -- in his hand) II 497 (n.) 'pistol'. X
pith-wood (we dined of the heart or --, jummar [of palms]; so pleasant is the sweet -- to all Arabians) II 184, 366 (n.) 'pith'. X
plain-bosom (a gap or strait of the mountain giving upon a deep --) I 616 (n.) 'level valley'. T 16. X
plain-bottom (in this -- where we passed) I 112 (n.) 'valley'. X
plain-handed (the -- stroke of sword) I 457 (adj.) 'fore-hand (stroke)'. X
plain-natured (a -- face) II 334 (adj.) ' having or suggesting a plain nature'. X
plough-shovel (at every turn of the --) II 532 (n.) 'plough resembling shovel; ploughshare'. X
poet-hero (the -- Antara) I 162 (n.) 'poet who is a hero'. X
pole-and-curtain (small -- court) I 211 (adj.) 'formed with a pole and curtain; extremely simple'. X
pool-water (that we had to drink...is --; all the --s wasted) I 406, 425 (n.) 'stagnant rain water'. X

poor-seeming (a -- sheykh) I 403 (adj.) 'appearing to be poor'. X
pot-fire (old nomad --s) I 304 (n.) 'small fire used to boil pot'. X
pourer-out (the -- handed me the cup) I 142 (n.) 'one who pours'. X
pray-praying (I am weary, I, of this --) I 491 (n.) 'constant praying'. Although OED lists pray-pray (adj.), obs. nonce-word (1754, Richardson), Doughty probably compounded this diplogistic term without knowledge of Richardson's adj. Possibly, since it occurs in direct quotation, it is a translation from an Arabic reduplicating form.
prayer-stead (--s in the open deserts) II 11 (n.) 'place for prayer'. T 18. X
praying-stand (there is made from such --) II 11 (n.) 'place for prayer'. T 18. X
praying-stead (musullies, --s) I 448 (n.) 'place for prayer'. T 18. X
priests'-country (in the --ies of Europe) II 445 (n.) 'Christian country.' X
prize-craft (we sink their --) I 290 (n.) 'ship carrying goods of value, acquired by force or cunning'. X
puff-leaf (green --ves) II 484 (n.) 'thick leaves, enclosing seed'. X
purple-ripe (--...clusters [of dates]) I 507 (adj.) 'ripe and purple'. X
rain-pool (--s in a sandy wilderness) I 577 (n.) 'pool of rain'. T 16. X
rash-handed (they are more -- to shed human blood) I 452 (adj.) 'rash in action'. X
ready-writer (with his --) II 350 (n.) 'scribe'. X
rice-bowl (for his --s) I 409 (n.) 'bowl of rice'. X
rice-caravan (there await some --) I 279 (n.) 'caravan carrying rice'. X
rice-kind (a mess of that other --, temmn) I 568 (n.) 'grain resembling rice or used for the same purpose as rice'. X
rice-port (their -- Wejh) I 474 (n.) 'port in rice trade'. X
rice-shipper (a -- at Bombay) II 362 (n.) 'one who ships rice'. X
rich-poor (a -- man) II 175 (adj.) 'rich although poor'. T 20. X
riding-saddle (I bought the frame of a --) I 566 (n.) 'saddle'. X
rifle-gun (these are revolver pistols, --s, telescopes, and the like) 'rifle'. X
ring-border (a -- of stones laid about them) II 102 (n.) 'circular border'. X

rising-ground (from the next -- I saw el-Tayif) II 505 (n.) 'elevated spot'. X
river-rice (temmn, that is -- from Mesopotamia) I 153 (n.) 'rice grown in a river'. Also river rice, II 673.
robust-natured (Bishr nomads...are more --) I 563 (adj.) 'strong'. X
roof-cloth (their -- is threadbare) I 225 (n.) 'cloth which serves as a roof'. X
rope-wise (dry grass...twisted --) II 492 (adv.) 'in the manner of a rope'. X. Cf. -wise.
rude-built (an high but -- fortress) II 535 (adj.) 'rudely built'. X
rudely-built (their -- coffee-hall) I 579 (adj.) 'rudely built'. X
rudely-wrought (--sandstone-blocks) I 550 (adj.) 'rudely cut'. X
rude-set (-- untrimmed flags) I 550 (adj.) 'rudely set'. X
rush-grass (an open space -- and black vulcanic sand) II 79 (n.) 'rushes, grass resembling rushes'. X
sack-leather (old camel --) I 227 (n.) 'leather used in sacks'. X
saddle-skin (bid me sit down on the -- beside him) II 38 (n.) 'skin used as a saddle'. T 16. X
saddle-song (Hâmed snivelled his loud --) II 306 (n.) 'son sung while riding'. X
saffron-beard (one of the --s of Hâyil) I 596 (n.) 'a beard dyed with saffron'. X. Cf. C, B. Th. 1920, 'His heer, his berd, was lyk saffroun'.
saffron-dye (with a -- beard) I 585 (adj.) 'dyed with saffron'. T 20. X
sale-horse (Prince every year sends his --s) I 605 (n.) 'horse to be sold'. T 16. X
salt-coast (the --s of the Kisshub) II 530 (n.) 'coast abounding in salt'. X
salt-crust (the infected -- be pared with the spade) II 92 (n.) 'crust of salt on the ground'. X
salt-flat (the --s yet lie between our caravan and the Harra) II 474 (n.) 'salt plain'. X
salt-warp (a rusty fen, white with the --, summakha) II 91 (n.) 'deposit of salt'. T 19: warp meaning alluvial sediment deposited by water is recorded from 1678 onwards. X
sand-bearing (-- wind) II 245 (adj.) 'bearing sand'. X
sand-billow (the --s of the Nefûd) II 390 (n.) 'wave of sand'. X
sand-blink (the hot -- is in the eyes) I 323 (n.) 'the reflection of light from the desert sand'. T 16. Cf. ice-blink. X

sand-driving (the -- wind; -- desert wind) I 57, 380 (adj.) 'driving the sand'. X
sand-ground (over --) I 572 (n.) 'ground which is sand'. X
sand-hillock (little --s blown about rimth bushes) I 209 (n.) 'small hill of sand'. X
sand-sea (-- of the Nefûd) II 355 (n.) 'sea of sand'. X
sand-soil (in the yellow --) I 440 (n.) 'soil which is largely sand'. T 16. X
sand-struck (-- sheep) I 429 (adj.) 'diseased from breathing or eating sand'. X
scripture-read (people of el-Ally...pass for great -- scholars) I 144 (adj.) 'well read in scriptures'. T 12: innovation credited to Doughty by OED.
Searcher-out (they make God a looker upon the skin, rather than the Weigher and -- of the secret truth) I 572 (n.) 'one who searches out'. X
sea-soldier (her --s) I 128 (n.) 'sailor'. T 23: translation of Arabic term. X
sea-strait (English fleet had passed the --) II 371 (n.) 'narrow sea (here, Bosporus)'. X
seed-gathering (--ants) I 328 (adj.) 'gathering seeds'. X
seed-ground (outlying --s) I 106 (n.) 'planted field'. X
self-godded (this -- man) I 172 (adj.) 'made into a god, or regarded as a god, by oneself'. T 20. X
self-liking (his -- heart) II 44 (adj.) 'conceited'. T 11; extension.
serpent-bite (sucking a --) I 315 (n.) 'bite of a snake'. X
shadowing-round (they take their wit...by the -- of a little wand) II 199 (n.) 'shadow which moves in a circle'. X
sharn-bird (these --s) I 393 (n.) 'scavenger-bird'. T 19: Doughty refers to eagles; 'sharn has meant 'dung' from old English times onwards, and still does in Scottish and other dialects'. X
sheep-flock (children keeping --s; they have but --s) I 489, II 308 (n.) 'flock of sheep'. X
shield-wide (often thirty men's meat is in that -- wooden platter) I 341 (adj.) 'as wide as a shield'. X
ship-cutlass (two of them --s) I 457 (n.) 'ship's cutlass'. X
short-witted (Arabs are always --) II 395 (adj.) 'lacking in common sense'. X
shuffle-footed (-- beasts) I 13 (adj.) 'having a shuffling tread'. T 20. X
sidelong-like (the opening of their eyelids is -- with the nose) II 193 (adj.) 'sideways'.
side-ornament (pediment --s) I 115 (n.) 'ornament on the side'. X. Also side ornaments, I 115.
side-shed (the -- hair of a Frenjy) II 538 (adj.) 'parted on the side'. Cf. shed, supra. X.

sinew-tied (her fourth [leg] was --) I 533 (adj.) 'tied at the sinews'. X
sitting-carpet (the seldom seen --; he sat upon the common --) I 552, II 29 (n.) 'carpet for sitting'. X
skeleton-writing (the vowel points in their --) II 43 (n.) T 19: 'applied to Arabic because the vowels are omitted'. X
skirt-cloth (the tent curtains, often one long --) I 225 (n.) 'part of a tent'. X
sky-measure (is not this the --) II 83 (n.) 'instrument with which to measure the sky'. X. This is a literal translation from the Arabic.
slag-stone (the great --s) I 405 (n.) 'volcanic stone'. X
slaughter-beast (that I might not perish like a --; three or four such --s) I 295, II 473 (n.) 'beast used in sacrificial slaughter'. X
slave-brother (accounted -- of Telal) I 603 (n.) 'brother in slavery'. X
slave-hearted (the -- Abdullah) II 211 (n.) 'having the heart of a slave; poor-spirited'. X
slave-sail (We hunt the cursed -- upon all seas) I 603 (n.) 'sail of a slave-ship'. T 16. X
smiling-eyed (-- and musing nomad benevolence) I 537 (adj.) 'having eyes that seem to smile'. X
soldier-deserter (the -- lately arrived) II 363 (n.) 'deserter'. X
son-of-his-uncle (the incredulous -- Khalil) I 131 'bastard'. X. This is a literal translation of an Arabic epithet.
soon-ripeness (after such -- we may look for rottenness) I 618 (n.) 'premature ripeness'. X
soul-bird (to assuage the friend's --) I 168 (n.) 'the departed soul imagined as a bird'. X
soul-not-his-own (the timid -- of a slave) I 603 (n.) 'one completely subservient to the will of another'. X
spade-stroke (under the first -- we found wet earth) II 197 (n.) 'stroke or motion of a spade'. X
speech-wisdom (In the Arabs are indigent corroded minds full of --) II 198 (n.) 'wisdom which lies in speech only; false wisdom'. X
spice-matter (we have found frankincense or --) I 170 (n.) 'spices'. X
spouses-for-life (the open loving affection of our --) I 175 (n.) 'wives of monogamous Christians'. X
spring-rat (jerboa, or --) I 326 (n.) 'jerboa'. T 19. X
square-legged (we sit down -- about the great brazen tinned dish) I 597 (adv.) 'with legs squarely placed'. T 20. X
star-stone (nejm, a --) I 366 (n.) 'meteorite'. T 11. X
state-trust (in affairs of --) I 603 (n.) 'high affairs of state'. T 16. X

stone-cast (a stranger must beat them off with --s) I 338 (n.) 'throw of a stone'. T 11: extension

storing-jar (clay --s) II 322 (n.) 'jar used for storing oil and the like'. X

street-bench (sitting idle upon the --s) I 143 (n.) 'public bench in the street'. X

Such-a-woman (wellah --) II 108 (n.) 'such-and-such a woman'. X

sudden-tongued (the loud and -- old Beduwy) II 357 (adj.) 'speaking suddenly'. X

sulphur-smelling (their -- water) I 480 (adj.) 'smelling of sulphur'. X

summer-famine (I suffered their --) I 472 (n.) 'famine in the summer, occurring regularly every summer'. X

sun-burning (the thirsty Beduins would be out of this intolerable --) I 520 (n.). This is an extension of the existing English word. Doughty does not mean 'burning by exposure to the sun; sunburn', but 'burning heat of the sun'.

sun-rising (at the --; an hour past --) I 216,406,543, II 436 (n.) Cf. sunrising, supra.

supper-meat (gobbet...that should be their --) II 485 (n.) 'meat for supper'. X

supple-tongued (-- Arabian) I 235 (adj.) 'glib'. X

suspicious-mindedness (he had that suddenness of speech and -- of the Arabians) I 603 (n.) 'quality or state of being suspicious'. Doughty credited by OED with the formation of this compound.

swaggering-place (this is the khala and no -- of the Kheyabara) II 216 (n.) 'place where one swaggers'. X

tallow-tail (the best pieces laid above of the great -- and the liver) I 502 (n.) 'fat tail of a desert sheep'. T 19. X

temple-face (this counterfeited --) I 106 (n.) 'front or facade of a temple'. X

temple-tomb (the --s of the Héjr merchants) I 440 (n.) 'tomb which is of sufficient size to be a temple'. T 13: this would provide example of earlier date than that in OED (1904)

tent-cord (they chide any that strikes a --) I 219 (n.) 'cord that secures tent'. X

tenter-peg (upon the walls...is seen a range of --s where guesting sheykhs of the Aarab may hang up their romhh or long horseman's lance; Mishel's lance, laid upon the --s in the clay wall of his kahwa) I 288,559 (n.) 'a hooked or right-angled nail or spike'. Compounded with tenter, OED 2a, obs. (1598-1810)

tent-fire (by our --; the Beduin --s) I 252, II 62 (n.) 'a fire beside or in the shelter of a tent'. X

tent-great (adj.) 'as great as a tent'. T 20. X
tent-lazing (-- Beduins) I 537 (adj.) 'idling in a tent'. T 19. X
tent-shop (The Jurdy street of --s) I 205 (n.) 'tent which serves as a shop'. X
tent-stake (under-setting the --s or "pillars") I 221 (n.) 'pole used to support a tent'. X
tent-stuff (the --, strong and rude, is defended by a list; they wipe their greasy hands upon the next --s) I 225, 502 (n.) 'cloth of a tent'. X
tent-village (to their own --, géria) I 441 (n.) 'encampment of tents'. X
tent-villager (the Howeytat --s of Palestine) I 234 (n.) 'one who lives in an encampment of tents'. X
thick-blooded (I saw no other fault in her than a little of that -- unforbearing) I 471 (adj.) 'bad-tempered'. T 12, 24: innovation credited to Doughty by OED; a literal translation of the Arabic.
thin-witted (a -- religion; the -- young Annezy man) I 101, II 276 (adj.) 'unintelligent'. X
thunder-din (a -- resounded marvellously) I 462 (n.) 'thunderclap'. T 16. X
thunder-noise (saw the shooting star, whereupon that -- followed) I 463 (n.) 'noise like that of thunder'. X
tobacco-sick (I saw poor - hareem) I 312 (adj.) 'addicted to tobacco'. X
torrent-strand (The Fâtima valley beyond is a wide --) II 531 (n.) 'bed of a torrent'. X
town-caravan (ruler of an Arabian --) I 526 (n.) 'caravan composed of men from one town'. T 19. X
town-enclosure (I crossed the old walled --) I 550 (n.) 'wall or rampart which encloses a town'. X
town-learned (his -- proverb) II 240 (adj.) 'learned in a town'. X
town-speech (in the Kasîm --) I 498 (n.) 'speech of the town'. X
town-village (Hâyil is a helf Beduin --) II 322 (n.) 'settlement half-way between town and village'. X
treasure-trover (another -- had been here) II 103 (n.) 'one who finds hidden treasure'. T 16. X
tree-kind (all the --s of the paradise of Damascus) I 294 (n.) 'genus of tree'. T 19: 'on the analogy of <u>mankind</u> and the Spenserian <u>woman-kind</u> (I 293)'. X
tree-mammel (I saw the yellow fruit-stalks bowing under the beautiful leafy crowns, all round, in goodly great clusters: the weight of these, --s, under that female beauty of long leafy locks) I 511 (n.) 'clusters of fruit (dates) in shape like a woman's breasts'. T 24: taken from Arabic, wherein the palm tree is compared to a human being; the word mammel was used figuratively in the fifteenth century.

tree-skeleton (the --s fell before us in ruins) II 185 (n.) 'dead tree'. X
trove-money (old -- is accounted lucky) I 551 (n.) 'money found hidden in the earth'. T 19. X
valley-bed (a stony -- betwixt black plutonic mountains) II 482 (n.) 'floor of a valley'. X
valley-ground (some --s, as Thirba; there is a (land-mark) -- which lies through the Harra; what can we think of this great -- [Wady er-Rummah] in a rainless land) I 419, II 224, 392 (n.) 'valley'. X
valley-steep (the basalt -- behind the grove) I 448 (n.) 'the steep side of a valley'. T 19. X
veil-clout (the feminine face was blotted out by the sordid --) I 582 (n.) 'veil-cloth'. T 16. X. Cf. clout, supra.
waist-cord (great booths are stayed be more pairs of --s) I 224 (n.) 'rope used to secure main part of tent'. X
walker-apart (Mohammed bade spare that pale generation of walkers-apart) I 473 (n.) 'one who forsakes the world for the sake of his religion; anchorite'. X
wall-enclosure (certain two cornered --s, of few loose courses) I 304 (n.) 'an enclosure similar to a wall'. X
wall-height (a hillock even with the --) I 549 (n.) 'the height of a wall'. X
wall-niche (in a -- by the fire were Abdullah's books) II 344 (n.) 'niche in a wall'. X
water-burden (he...runs to empty this -- in the hawa) I 458 (n.) 'burden of water'. X
water-castle (Ruddy is that earth and the rocks whereof this -- is built) I 80 (n.) 'kella'. This is an extension of the existing compound, which means castle situated on or beside water; this means stronghold enclosing water.
water-cellar (it (the mosque of Omar) is such as a small --) I 446 (n.) 'cellar where water is stored'. X
water-mine (here is a range of pits, air holes, of a -- or aqueduct) I 139 (n.) 'underground reservoir'. X
water-pan (a woman took down the great (metal) -- upon her head) I 585 (n.) 'pan or basin used to carry water'. X
water-pipe (he will set before thee a --) I 606 (n.) 'a hubble-bubble tobacco pipe'. T 11: extension
water-pit (the many small --s are sunk there to man's height in the low sand ground; --s lined with dry stone building; to wall up the great -- that it should stand fast; Amm Mohammed set himself to open a -- in a palm of ground; Dathyna, that is the --s Daffna) I 375,388,528, II 97,468, passim (n.) 'well'. X
watling-street (I have measured some -- of theirs) I 328 (n.) 'a long straight road'. T 11: extension
way-brother (return with khuak, thy --) II 269 (n.) 'companion of the way'. X

way-fellow (gave tenn pieces to each of his --s; Beduins are commonly the best of --s; would you forsake me who am your --) I 348,495,571 (n.) 'travelling companion'. X
weak-dieted (they comfort the health of the --) II 90 (n.) 'one who has had a poor or slim diet'. X
weakly-fed (these hardly-worn and -- serving men are of wonderful endurance) I 76 (adj.) 'poorly fed'. X. Compounded with weakly, OED adv. 4a, obs. (1605-1748), 'sparsely, meagrely'.
webster-wife (good --ves weave) I 225 (n.) 'woman who weaves'. T 12; this innovation credited to Doughty by OED
well-brink (standing at the --) II 465 (n.) 'brink of a well'. X
well-camel (the hire of --s) I 521 (n.) 'camel used to draw water from a well'. T 16. X
well-cattle (the -- wrought anew) II 435 (n.) 'cattle used to draw water from a well'. X
well-driver (palm fibre, rudely twisted by the --s) I 543 (n.) 'one who drives the camels at a well'. X
well-driving (the villagers give over all that they may of earnest labour, save the --) I 522 (n.) 'operation of drawing water from a well by means of camels'. X
well-finder (the son of the --) I 552 (n.) 'one who divines underground water'. X
well-labour (at our --) II 160 (n.) 'work of digging a well'. X
well-lining (the -- of rude stone courses) I 106 (n.) 'retaining wall of a well'. X
well-machine (the creaking dulab or --; leaving one to drive the --) I 126,166 (n.) 'machine used to draw water from a well'. X
well-nosed (more than half confident is the -- man) I 258 (adj.) 'proud'. T 20: 'Arab. anûf 'proud, disdainful', anafah 'pride, self-esteem', and anafa 'to disdain' are cognate with anf 'nose'.
well-pit (he digged a --; the great ruined --; by the great --; their great --) I 136, 174,286,292 (n.) 'well'. X
well-pool (when later the -- is let out) II 435 (n.) 'damned up pool of water'. X
well-pond (when the -- is let out all the little field may be flooded at once) II 389 (n.) 'reservoir used for irrigation'. X
well-purveyed (for the -- suks) I 532 (adj.) 'well supplied with provisions'. X
well-ringing (a -- mortar is much esteemed) II 358 (adj.) 'having a pleasant ring'. X
well-steyner (the stone-workers are hewers, --s and sinkers) II 401 (n.) 'a stone-mason who builds wells'. T 16. X
well-tasting (a -- omlette [sic]; their dates are scaly, dry, and not --) I 132,578 (adj.) 'having a good taste'. X
well-team (men had thwacked their --; a -- may, they say, endure) I 453,521 (n.) 'team of camels used at a well'. X
well-walk (at the bottom of every --; we have seen vines a covert for --s) I 543, II 434 (n.) 'walk paced by camels drawing water at a well'. X

well-wall (Teyâmena had built their --) I 524 (n.) 'retaining wall of a well'. X

whale-spots (the great unwieldy brutes rise in the night with full cuds to play their --together) I 351 (n.) 'play (of camels) resembling that of whales'. T 19 X

wheel-frame (under a--; I saw them set up two --s at the ruined border of the haddâj) I 526,544 'wheel'. X

white-fleece (surely the --s are better in a hot country) II 308 (n.) 'sheep bearing white (rather than black) fleece'. X

wife-folk (old -- that had been friends of her dead mother) I 235 (n.) 'women-folk who are wives'. T 16. X

wife-man (out of earshot of the --'s brawling) II 284 (n.) 'a masculine woman'. T 12: extension

wiggle tail (our samall fleeced-cattle had but --s) I 502 (n.) 'tail (of a sheep) which wiggles (in contrast to the fat tail of the Arabian sheep)'. T 12: innovation credited to Doughty by OED.

wild-bread (I had eated of this -- at Maan) I 312 (n.) 'bread made of grain found growing wild'. T 12: extension.

-wise. Cf. Arab-wise, Beduin-wise, Billi-wise, braying-wise, elbow-wise, Nejd-wise, nomad-wise, rope-wise, Teyma-wise. OED sb[1] II: free use of -wise now only arch.

wishing-place (two groves of evergreen oakes which are --s for the peasantry) I 450 (n.) 'place supposed to promote the fulfillment of wishes'. X

witty-handed (--smiths) I 137 (adj.) 'dexterous'. T 20. X Cf. witty, supra.

woman-fiend (they took up firebrands to beat the --) I 54 (n.) 'evil spirit with female characteristics'. X

woman-seller (veiled women-sellers under a porch with baskets where they sit daily from the sunrise to sell dates and pumpkins) I 585 (n.) 'a woman who sells wares'. X

wooden-weary (hounds...--with long watch) I 427 (adj.) 'stupefied with long weariness'. OED (III 10) credits Doughty with the formation of this adjective.

wool-wife (mother of wool, that is --) I 467 (n.) 'woman who works with wool'. T 19: Doughty is here finding an English equivalent for the Arabic 'Umm es-Sûf (lit. 'wool-mother'). X

word-binding (that dark -- of the sphinx) I 197 (n.) 'using words so as to obscure the meaning'. T 19. X

world-wise (their argute and -- aga) I 126 (adj.) 'wordly-wise'. T 20. X

worsted-twist (--of the women's spinning) I 225 (n.) 'strand of twisted yarn'. X.

III. Anglo-Arab Compounds:

akhuship (Mohammed's livelihood was mostly of his --) I 360 (n.) 'the office of an akhu or travelling-companion in the desert'. T 22. X

be-jinned (scorned and bewildered persons are said to be "--") I 259 (adj.) 'bewitched'. T 11, 22. X

Bílîf-wise (they incline to pitch in length, which is the --) I 414 (n.) 'manner of the Bílîf'. X

birket-water (--mounted almost to just level) I 176 (n.) 'the water of an artificial pond or cistern'. T 22. X

by-menzil (in five or six --s) I 414 (n.) 'a small menzil or camping ground near a larger or main menzil'. T 11, 22.

ethelware (brittle -- bowls) II 6 (n.) 'utensils made of ethl (tamarisk) wood'. T 22. X

fellah-like (a tall -- body) II 419 (adj.) 'like a fellah, peasant'. X

ghrazzuing (such -- wretches) I 319 (adj.) 'taking part in a ghrazzu'. T 22. X

Haj-cutter (we be the --s) II 412 (n.) 'one who raids the Haj or pilgrim caravan to Mecca'. X. Compounded with cutter. OED obs. Cf. cutter, supra, and T 33, where the similarity with the Arabic word for 'highwayman' is shown.

Haj-road (the -- post-rider stationed at Maan) II 519 (n.) 'road of the pilgrimage to Mecca'. T 22. X.

haj-road (in the -- country; leaving the Turkish -- country) I 294, 517 (adj.) 'pertaining to the road of the pilgrimage to Mecca'. X

haj-way (those -- villagers) I 507 (adj.) 'of the road of the pilgrimage to Mecca'. X

Harb-village (the young man had lately forsaken his --) II 517 (n.) 'village of the Harb tribe'. X

Harra-bred (the -- camels) I 381 (adj.) 'bred in the volcanic mountains of Arabia'. X

Harra-hill (hellowat...are the --s) II 225 (n.) 'volcanic hill'. X

Harra-ward (we first saw footprints of nomad cattle, from the --) II 471 (n.) 'direction of the volcanic mountains'. X

jin-woman (jinnia, or --) II 191 (n.) 'evil female spirit'.X

kella-keeper (sons of former Damascene --s) I 319 (n.) 'keeper of a redout or stronghold, a tower to defend a cistern of water'. X

Nejd-like (--Teyma is not Nejd) I 294 (adj.) 'like Nejd, the inner highland of northern Arabia'. X

Nejd-wise (whited as wel, in the --) I 528 (n.) 'manner of Nejd'. X Cf. -wise.
seyl-bed (the stony dry -- sides) I 379 (n.) 'dry bed of a torrent'. T 22. X
seyl-strand (a sandy -- or torrent) I 26 (n.) 'dry bed of a torrent'. T 22. X
seyl-water (flooded with --) II 392 (n.) 'water of a torrent'. X
Teyma-wise (casting in a few beans--) I 563 (adv.) 'in the manner of Teyma'. X. Cf. -wise.
thób-catcher (the --, finding the hole) I 326 (n.) 'one who catches a thób, a saurian in the desert'. X
wady-bank (upon the high -- of basalt) II 92 (n.) 'bank of a low valley ground'. X
warrior-kassâd (whereof the -- made the paean before recorded) II 432 (n.) 'riming poet of the desert who sings of a warrior'. X

IV. Compounds of Verb with Following Preposition of Adverb:

bray-in (mortars, to -- their salt) II 403 (v.t.) 'pound. X
bring-in (he would -- a bevy of stout young villagers) II 112 (v.t.) 'bring in, introduce'. X
brought-in (the poor man -- on a tray; she had -- her child) II 337, 376 (v.t.) 'brought in'. X
build-in (Kheyabara, who -- any fallen stones) II 99 (v.t.) 'build in, use as building material'. X
called-in (he would have -- some of his goats) II 101 (v.t.) 'called in'. X
came-in (there -- a company; there -- the younger Abdullah el Bessam; there -- a child; raw fellow...--to us) I 394, II 394,400,533 (v.i.) 'entered, came in'. X
come-in (I was -- from the khála; where Ateyba ofter -- to water) II 359,496 (v.i.) 'come in'. X
dragging-in (wife came -- great lopped boughs) II 220 (v.t.) 'dragging in'. X
driven-in (their flocks were -- toward the sun-setting) II 393 (v.t.) 'driven in'. X
driven-up (sand...begins to be -- in long swelling waves) II 311 (v.t.) 'driven up'. X
drive-on (townspeople...--their half-refreshed beasts) II 467 (v.t.) 'drive on'. X
driving-in (sons -- their camels) II 67 (v.t.) 'driving in'. X
eating-in (he comforted his slow spirits by -- corn) II 199 (v.t.) 'eating'. X
fell-in (the pit --) I 522 (v.i.) 'fell in'. X
flung-to (--the iron door) I 364 (v.t.) 'closed, flung to'. X
go-by (there -- many trains) II 483, (v.i.) 'go by, pass'. X

hasten-by (young townsmen -- armed to the Boreyda gate) II 365 (v.i.) 'hasten by'. X
laid-by (Sherîf -- his demesurate pipe-stem) II 509 (v.t.) 'laid by, laid aside'. X
led-in (I saw -- a wretched young man; camels were -- and couched) II 55,458 (v.t.) 'led in'. X
live-on (they -- in a pious daily assurance) II 349 (v.i.) 'live on'. X
pass-by (camels which -- daily between Mecca and Tayif) II 478 (v.i.) 'pass by'. X
passed-by (which had -- them two days before) II 459 (v.t.) 'passed by'. X
poured-in (they ...--powder) II 322 (v.t.) 'poured in'. X
rear-up (in haste to -- the awnings) II 474 (v.t.) 'raise'. X
ride-in (the master caravaners -- after the emir to take their menzils; they [litters] seemed much better to -- than the side cradles of Syria II 469,484 (v.i.) 'ride in'. X
riding-by (he was -- to the caravan menzil) II 456 (v.i.) 'riding by'. X
riding-in (some of us, -- to water) II 459 (v.i.) 'riding in'. X
rode-by (as we -- them) II 501 (v.t.) 'rode by'. X
rode-in (some Solubba -- one morrow) II 277 (v.i.) 'rode in, entered'. X
set-on (Saud halted, and would not -- that day) II 424 (v.i.) 'set on, proceed'. X
shined-in (the mid-day sun was so nigh vertical, that it -- no more over my threshold) I 359 (v.i.) 'shined in'. X
sitting-by (Salem, --, said) II 308 (v.i.) 'sitting by'. X
sit-to (poured water in a bowl and bade Mohammed --) II 188 (v.i.) 'sit to, sit near and begin'. X
struck-on (I -- the thelûl) II 486 (v.t.) 'struck on'. X
welcome-in (housewives come not forth...to -- their husbands; to -- the new Sherîf) II 48,523 (v.t.) 'welcome'. X
went-in (we -- to pass the hot hours under the public roof) II 538 (v.i.) 'went in'. X.

T 39 notes briefly: 'He is fond of hyphening a preposition to a verb in the manner of Carlyle: to bray-in II 403, to come-in I 394, to pass-by II 142, to ride-in II 469.'

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